

From March 1747, to March 1748.

ARTICLE I.

A LETTER to the JOURNALIST.

On the Immortality of the Soul.

DEAR SIR,

I Received the other Day a Letter from the Country, with an Account of the Death of an intimate Friend, who was a Person, in many Respects, of most uncommon Character; but above all other Things, distinguished by the Goodness of his Heart, and the Purity of his Manners. The first honest, but painful Emotions of the Soul upon this Occasion, by Degrees subsiding into a calmer Mood of Grief; and that Kind of Melancholy, which doth not indispose the Mind for thinking, but affixes

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it rather, sheltering Imagination from the Bustle of Affairs, or busy Intrusion of gay and diverting Scenes: I fell upon the most serious of all Inquiries, namely, that concerning a future State; and with Pleasure, ran over the various Arguments which have been offered from Philosophy to support our Expectations of it. It is unspeakably joyous, to find that the Hopes which Nature giveth are established by express Declarations from Heaven, and that Jesus Christ hath brought Life and Immortality to Light. On the other Hand, it gives much Pleasure to see that what Revelation teacheth upon this great Argument is perfectly consonant to Reason and the Dictates of Nature.

If Death is the utter Extinction of my Being, what have I to do with any Speculations or Conjectures concerning hereafter? With any Hopes or Fears, the Object of which lieth beyond the Grave? Why hath my Maker so framed me, that I cannot avoid enquiring, reasoning, being deeply affected in the present State by what may be in another, if he never intended another for me? Surely, this is not at all like an Administration supposed to be perfectly wise, as well as good; not like that Administration in any other Instance; why should my Mind be made capable of any such Illusion, or ever have the Idea of a future State introduced  
into



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into it? If my Existence is to cease with my Breath, the amazing Prospect of an eternal Duration in it ought never to have been, at least, never to have been the Source of Hopes and Fears, Joy and Grief, which, however intimately they may possess the Soul, are all Delusion.

And why my Abhorrence of Annihilation? Why my earnest Desires of continuing in Existence without End? Desires, which the more exactly I pursue the Design and Law of my Nature, become unavoidably the stronger? This Observation cannot but strike. That I am under a Law of Nature, is unquestionable; That my Maker is the Author of that Law, is likewise without Doubt; That my Obedience to it, in cultivating the human Affections, in improving the Mind by useful Knowledge, in acting a generous and worthy Part in Life, and by virtuous Discipline continued through the whole of it aspiring after the highest Perfection of Nature, giveth the most sincere Joy in Existence and the most exquisite Relishes of it, is Matter of Feeling in which I cannot be deceived. But, in *Proportion* to these Relishes must be the Strength of my Desire to be continued in Existence; so that by acting the Part which my Maker by the Law of Nature evidently directs me to, and doing what, therefore, I must suppose to be pleasing to him, I con-

ceive the most ardent Desires of being preserved in Existence ; must I not then hope this ? Or can it be that a Vehemency of Desire, which is the necessary Effect of my earnest Endeavours to obey the Law of Nature and the Supreme Mind who gave it, was never intended to be gratified ? By doing what I ought to do, I get a Taste, a Sense of the Value of Existence, and Desires after it, which otherwise, I would never have known, and yet am to be cut off ! who can believe it ? Doth not Nature rather teach, that those Desires, which grow to the greatest Ardor in our acting according to Nature, will be abundantly gratified.

Or, must all this be passed as only an honest Prejudice in Favour of what I so earnestly wish ? a Prejudice which hath but little Argument in it, and upon which the inquiring, solicitous, Mind cannot rest ? Be it so ; still the Prejudice is strong : But let other Things be taken into Consideration.

What am I ? A merely material Structure which in a few Years will fall into Pieces, never any more to be restored ? Is Matter the Principle of acting in me ? of Thinking, Reasoning, Choice and Volition ? Are my Loves and Aversions, Hopes and Fears, Joy and Grief, Modes of mere Matter ? Or, is there an intelligent, active Principle in me, different from Matter, and independent, for  
being

being, upon it ? If there be such an immaterial Principle, possibly it may subsist when the Body in which it dwells, and by which in the present State it acts, is dissolved ? Are not my Ideas of Thought and Matter as different as any Ideas can possibly be ? Doth not Nature and common Sense remonstrate against it when I go about to ascribe, Thinking, Reasoning, Reflection and Choice, to Flesh or Blood or Bones, to Sinews or Nerves, to Glands or secretory Ducts ? What have these Things to do with Argument, with Volition, with Purpose and Design ? What have they to do with Conscientiousness and Reflection ? Let me look into the World around me. As well, surely, may I ascribe all the evident Appearances of Design and Contrivance, of good Will and Beneficence which I observe in it, to mere Matter, as ascribe my own Thoughts and Actions to a bodily Frame. And shall I think that there is not in the Universe an active intelligent Principle, different from Matter, by which the unmeasurable Mass was formed and brought into Order, and Motion given to it ? If there is not, to what one Particle of Matter, if there be such a thing as one in it, or to what Combination of Particles, or what Kind of them, or what Number, shall I ascribe the Formation of the World, and all the admirable Design I see in it ? Nay, whence

whence have we Matter at all, if there is not some Power, in which it hath its Subsistence, different from it? Even supposing eternal indivisible Atoms, these are not *Matter* such as we behold, nor can serve the Purposes of it. How then are they converted together? What is the Bond of Union? If there be such a Bond essential to Matter, there could be no Separation of the Parts. If it is not essential, to what is it owing? Supposing, again, such a Bond, and thereby the Existence of Matter, what shall I do for Activity, Intelligence, and Design? What shall I do for a conscious, reflecting Power? Is an indivisible Atom, if such a Thing there were, the Seat of this? Or if not so, can that cement by which Atoms are joined together be the Seat of it? Or, am I constrained to believe that there is in the Universe an active intelligent Principle to which I give the Name of Mind, different from Matter, and which hath given it both Being and Form? And if I am forced to conceive such a Principle in the Universe, to which all the Effects I see in the material World are to be ascribed, what should hinder me to conceive that this Principle hath placed in my Body, and united to it, an intelligent Power which is really different from the Body? And why should I, rather than admit this, absurdly ascribe to Matter  
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all the Actings of Mind to which I am conscious? And if there be in me such an intelligent Power, for its being, independent of Matter, then I may hope that when the material Structure falls into Ruin, this intelligent Power may still subsist. However if this reasoning doth not perfectly satisfy, yet I am assured that no Man will pretend to prove on the other hand, that there is not in me such an intelligent Power different from Matter. If I cannot demonstrate to him that there is, he cannot demonstrate to me that there is not. In this View of the Matter then let us proceed to enquire

What we can collect concerning the Intention of the Being who made us, and whether we have Reason to believe that he will continue us in Existence after Death. That we are created by a Power which acteth independently of us is evident. And that there is an original active Principle which is the first Cause of all Things, to which Cause therefore we owe our Being, will not be questioned by any. That this original Cause is intelligent and really different from Matter, is, I think, likewise apparent. And we have plain and strong Proof that this intelligent Cause is good and benevolent. The Communication of Being to such vast Numbers who have great Joy and Pleasure in it, shews this. Nay every delightful

delightful Sensation we have demonstrates it: for it is evident that Delight is not a Creature of our own. Nor can any Man shew the least necessary Connexion between the Objects which give Delight, and the Sensations we have of it: Every Sensation, therefore, of Delight is to be ascribed to the Being who made us, and consequently is a Proof of his Goodness. And we evidently see that many Powers are planted in us, many Affections and Desires, and Objects of Gratification provided for them, which were not at all necessary for the Subsistence of the Species or Individual, but which are contrived merely to minister to our Pleasure. Further, we can plainly discern that all the Laws of our Nature tend to the Good and Happiness of Mankind, and that in doing the Will of our Maker we shall always have the greatest Enjoyment of Being. All this shews that God is good. And there doth not appear any thing in his Works which discovers a fixed Intention of making his Creatures miserable. On the contrary, admitting that Evil shall have any Place in the Universe at all, (for which I do not now go about to account) we cannot possibly have stronger Proof of the Goodness of our Maker than what we are actually furnished with. So that we have Reason to believe that he who made us and all Things is a good Being.

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We have Reason to believe he is perfectly so, and that evil Disposition hath no Place in him. Now, if this be true, how can we imagine that he will extinguish the Being of Creatures whom he hath made capable of so great Happiness as some of our Species are, and actually relish. Not only so, but Creatures whom he hath made capable of knowing himself, and of loving him, and who in devout Affection taste the highest Bliss. Let us look into some Characters of Mankind, and we shall see it is impossible that a Being of perfect Goodness should destroy, or even suffer them to perish, if it is a thing possible to preserve them. My Friend (and I hope there are many like him,) whose Death gave Occasion to these Meditations, was a Person of excellent Understanding, and of great Strength and Delicacy of Affections; But these were constantly under a Discipline by which they were admirably regulated, and served the true original Purposes for which they were planted in the Heart; so that in him human Nature appeared in a most honourable Light. His great Business in Life was to do good, and to adorn Life in all the Relations of it with a suitable Conduct. Righteousness and Charity shined in him in all their Glory; And it may be truly said that he never had Opportunity, where he did not leave behind him

Monuments



Monuments of a liberal Mind and the most generous good Will. Steady in the Practice of Virtue as the Principles upon which he acted, and in all Changes of Life the same Man : Form'd like his Maker in Purity and Goodness, he could not but have the highest Admiration of that original perfect moral Excellency, whence all which is great and lovely in human Nature is derived ; Accordingly, he breathed the most devout Affection ; and a Sense of the Divinity every where present with, and taking Care of him and of the whole Creation, was the Charm which of all things gave him the highest Joy, and made every State, every Circumstance, and Occurrence delightful. In contemplating the Glories of the supreme Mind and in conversing concerning them, he was often seen to be raised into something extatic, raised quite above the Joys and Grievs of mortal Life, and into something which seemed more than Human. But this excellent Person dieth like other Men. As far as external Appearance goeth, his Being is extinguished. This Person, after having attained to high Improvement of the worthiest Kind, but capable of still higher ; after having spent a few Years in the cultivating of Powers which were evidently capable of Progress without End ; This Person who tasted an Angelic Joy in Existence, and to whom it must



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must be Horror to think of Annihilation ; This Person who loved his Maker above all things, above all Expression, and who had therefore the highest Delight in him, and the most fervent Desires of nearer Approaches to him, *dies*. What shall we then say, that perfect Goodness suffers his Being to perish ? Cuts him utterly off, when breathing the noblest Spirit, and formed for the highest Happiness ! Can this be ? Surely, if it be so, there must be an utter Impossibility in Nature that it should be otherwise. One could conceive of such Proceeding in a *Moloch* or a *Belial*, as utterly to destroy the noblest Characters ; but it can never be conceived that a perfectly good Being should by a voluntary Act destroy such, or, which is the same thing, suffer them to perish if it was in his Power to preserve them. What ! the Parent of Spirits destroying his own Offspring, his own Image in moral Perfection and Happiness ! This can never be. Can it be said then that it is in Nature impossible to preserve them ? What Philosophy can demonstrate this ? Can demonstrate that the active and intelligent Principle within us must necessarily perish with the Body ? If this cannot be demonstrated, is there any moral Necessity appeareth that with mortal Life our Being should be extinguished ? In other Words, is there any Expediency in it ? No ;  
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the Case is far otherwise ; we have as clear a Perception as we can have of any thing, that the Extinction of worthy and happy Beings in the Creation of God, can answer no End which hath any Colour of Good, but one, namely to make Room for other Beings, which are equally or more excellent. And shall we in good Earnest believe that the Creator destroys such Beings because he hath no Room for them, doth not know how to dispose of them ? That Men should be removed from this World to make Room for others is, we see, according to the present Constitution of things, plainly necessary. But if there is an intelligent Principle in us which may possibly subsist independent of Body, is there not Room for that in the Creation of God, or in the Immensity of Space ? Must the Creator destroy it because he doth not know how to dispose of it ? O ! eternal perfect Goodness, is it possible that worthy and good Beings should perish under thine Administration ? Is it possible that the original infinite Love which gave Birth to all the World, and which must infinitely delight in the Communication of Being and Happiness, should permit a Being excellent and happy to be for ever struck out of the Creation ? It is perfectly plain then, if we cannot demonstrate that there is no Principle in us which is immaterial and consequently

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quently independent of Body for its Subsistence ; that we must from the Goodness of our Maker believe that Death is not the utter Extinction of our Being : In other Words, if we cannot shew the Impossibility of it in Nature, we must believe a future State. Nay, should a Man imagine he was able to prove that there is nothing in us immaterial, yet, from the Goodness of God, he could not help thinking, that there must be a Restitution of worthy Persons from the Grave, because in this there is no absolute Impossibility ; for it is an apparent absolute Impossibility alone which can overthrow the Arguments taken from the Goodness of the Supreme Mind.

The Argument for a future State taken from the Righteousness of a supreme Being, as our moral Governor, is, if possible, still stronger. To set this in a clear Light, it will be necessary to look into the Foundations, upon which our Persuasion of this great Article of natural as well as revealed Religion rests.

That our Maker hath planted in us a Sense of Good and Evil, that is, that he hath so framed us that there are certain Actions which appear to us lovely, and which we cannot but approve, and other Actions which appear to us hateful, and which we cannot but condemn ; or, that every

Man discerns a Right and a Wrong in Affections and Actions, and hath in himself a Standard by which he judgeth concerning them, will not be controverted. Moral Beauty and Deformity are Objects to which the human Mind is as sensible, as to Symmetry and Proportion in material Objects, or to Harmony in Sounds, and other Things of the like Nature. Now, it is impossible not to believe that our Maker who planted in us this Sense of Good and Evil, of right and wrong, who hath made the former lovely, and the latter hateful to us, doth himself love that which is good, and dislike what is Evil. Impossible, therefore, not to conclude that he planted the Sense of Good and Evil in us as a Law or Rule of our Conduct, willing us to do that which is good and avoid what is evil. And hence, again, it follows that as he is always present with us, and knoweth perfectly all our Actions and Principles of Action, he is pleased when we act according to the Law of our Nature, and displeased with us when we do otherwise. But, if this is the Case, we cannot help going a Step farther, and believing that the supreme Being will one time or other make his Pleasure and Displeasure sensible to his Creatures, whom he hath thus placed under a Law to himself. For no Man can imagine that a Person, who

who pleases his Maker by a voluntary Obedience to his Law, shall gain nothing by his doing so. That his Maker shall love him and approve him, and yet do nothing for him by which this Love and Approbation shall be made manifest, and he shall be distinguished from Persons who rebel against their Maker by a voluntary Disobedience to his Law. There must then be a Distinction made by the supreme Being between the Dutiful and Disobedient. The former, certainly, must receive Testimonies of his Favour, while the other must meet with Expressions of his Displeasure. This is saying that God will act the Part of a moral Governor. That he really doth so is plain likewise from Fact. He hath annexed to the Practice of Virtue certain Pleasures and Advantages which are no inconsiderable Reward of it; and to Vice certain unavoidable Sufferings and Disadvantages, which may be properly considered as Punishment. So we are constituted, and so the Affairs of the World are administer'd, that Virtue is a Reward, and Vice in many signal Instances a Punishment to itself. But, at the same time, it is evident that this Constitution of Things doth not amount to all, that one would expect under a perfect moral Administration, or serve all the Purposes of it. For notwithstanding the many Ad-

vantages on the Side of Virtue, yet we see Men frequently suffer deeply in the Cause of it, and even lose their Lives, and if there be no other State, their Beings. We see likewise that the Unrighteous often flourish in great temporal Prosperity, and that they go on so to old Age; And that the supreme Being doth not in this State interpose by any *express Act of his* to testify his Approbation of the Good, or his Displeasure at the Bad. There is indeed a Constitution by which Virtue in many Respects is happy, while Vice suffers deeply; and this Constitution is from Age to Age maintained. But should we suppose that there would never be any Interposition of the supreme Ruler besides, we could hardly call it a moral Government. Indeed, could the Constitution be continued without God, it would be the same thing to us, if there were no God, no Ruler at all. When we speak of a moral Governor and moral Administration, we mean something quite different from this. *Do not this bad Action*, saith a good Man to his Neighbour when going astray, *for it is displeasing to your Maker*. Does this mean no more than that it will be at present followed with some bad Consequences which are naturally connected with it and plainly foreseen? No. It signifies that God will be displeased, and that this Displeasure will be made

made very sensible to the Offender : That the Ruler of all the World will sometime or other interpose to testify it. And in Reality, if no more than the present temporal bad Consequences of a bad Action were to be apprehended, no Respect could be had from Fear of Punishment to the divine Displeasure at all. From a perfect moral Governor one may expect such Testimonies of his Favour or Displience, as will shew that he is attentive to the Actions of the Individual, and will act the Part of a Ruler by interposing to that Purpose. A good Man will expect that, if notwithstanding the general Constitution he is under which is favourable to Virtue, yet he suffers deeply by adhering to Virtue, his Maker should right his Wrongs, and redress his Grievances ; and that his Virtue and Loyalty should be rewarded. Especially, if in the Cause of Virtue, and in a voluntary Obedience to his Maker he should lose his Life, by which he is cut off from all temporal Enjoyment, it is natural for him to look for some hereafter. And when the Sons of Rapine and Violence are seen to triumph in the Ruin of better Men, and to go on in the Insolence of tyrannical Power spreading Terror all around them with Impunity, pleased and happy in their unrighteous Courses, it is natural to say in one's



Heart, surely there cometh a Time when the Judge of all the Earth will animadvert with just Severity upon such Oppressors. These are Things which one cannot but expect under a perfect moral Administration, and a righteous Governor. No general Constitution will satisfy in which many Individuals suffer in the strictest Virtue, and others prosper in the greatest Wickedness. There must be a particular Regard to every Individual, and all Things concerning Reward and Punishment adjusted in Number, Weight and Measure. In a Word, we see in this World the Traces of a moral Government, but we do not see a perfect moral Government; on the contrary many apparent Irregularities, from which we may certainly conclude that the Scheme is not perfected in this Life.

But, particularly, where we see Men suffering deeply in the Cause of Virtue; where we see them by a voluntary Obedience to the Law of Nature and of God risking many Dangers which they might have escaped, enduring great Violence to which nothing but Loyalty to their Maker could have subjected them; where we see them in Pursuance of their Duty giving up Life; going on with a Resolution not to be shaken by any Torture, or by any Regard to the dearest Relatives, which requireth still  
greater



greater Firmness in a Mind generous and tender; when we see them go on thus in the glorious Triumph of Virtue to the Gibbet or the Stake, can we help believing that, if there be a God to judge on Earth, these his heroic Servants shall have their Reward. Or, shall we imagine that our Maker hath planted in our very Frame a Law by which we shall be laid under a Necessity of giving up Life, (or bearing the constant Condemnation of our own Consciences) and yet shall have no Regard to such approved and expensive Loyalty? That he will suffer his Servants to perish in their Virtue, while their Enemies triumph over them; and will never interpose to set these enormous Irregularities right? Is that a perfect moral Administration in which Virtue finally perisheth? Is it an Administration worthy of God? Is the noblest Thing in his Creation so little noticeable in his Sight, that he will suffer it to be trampled upon without any Redress? And shall moral Deformity and Vice be triumphant in its Prosperity, and that which is a manifest Insult upon the Divine Authority meet with no Frown? Such Things cannot be supposed. We must therefore most assuredly believe that God hath appointed a Day in which he will judge the World in Righteousness, and give to every Man according to his Works.

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There must be a future State of Retribution ; nor can any Thing but a Demonstration of the Impossibility of it in Nature, overbear the Expectation.

But, Sir, I am already got beyond the Bounds I prescribed to this Letter. If you shall think it worthy of a Place in your Journal, you may expect another upon the same Argument, containing such Observations upon human Nature and the Discipline it is at present under, as, in my humble Opinion, greatly strengthen our Hopes that we shall exist after Death, exist eternally.

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ARTICLE II.

*Observations upon a Bull of Pope Clement VI.  
from the Keeper of the Public Library at  
Geneva, and the Author of Bibliotheque  
raisonnée (a).*

BY inserting this Article I don't mean to give Offence to those of my Readers who are of the Roman Catholic Religion. I know several of them, for whom I have a very great Esteem, and who, if I am not much mistaken, are very far from being influenced by what we Protestants call *the Spirit*

(a) Tom. XXXVIII. Part II. p. 133.

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*Spirit of Popery.* But I thought it incumbent upon me to prove that there is really such a *Spirit*, by giving one of the most extraordinary Instances of it that History affords; an Instance the more remarkable, as it has been unnoticed by all our Controversists, till very lately mentioned by Mr. *La Chapelle* (b), tho' it be of the Year 1351. It is a Brief from Pope *Clement VI.* in Favour of *John* and *Jane* King and Queen of *France*, and their Successors for ever; empowering their Confessor, at any time, to absolve them from any Vow which they may have made, or from any Oath they may have taken, or may take afterwards, in Case they should find it troublesome or disadvantageous, and to commute it for any pious Work he shall be pleased to require of them: "Quod Confessor potest mutare vota, & juramenta eorum." The better to enable the Reader to pass his Judgment upon this scandalous Piece, I shall transcribe it Word for Word (c).

"*CLEMENS* Episcopus servus servorum  
 "Dei, carissimis in Christo Filiis, *JO ANNI*  
 "Regi & *JOANNÆ* Reginae *Franciae*  
 "illustribus. Salutem & Apostolicam Be-  
 "nedictionem. Votis vestris libenter an-  
 nuimus,

(b) In a Work On the Necessity of a Public Worship.

(c) See *Biblioth. rais.* Tom. XXXIX. Part 1. p. 65.

"nuimus, iis præcipuè per quæ sicut piè  
 "desideratis, pacem, & salutem animæ,  
 "Deo propitio, consequi valeatis. Hinc est  
 "quòd nos vestris supplicationibus inclinati,  
 "Vobis & Successoribus Vestris Regibus &  
 "Reginis Franciæ, qui pro tempore fuerint,  
 "ac Vestrum & eorum cuilibet, auctoritate  
 "Apostolica, tenore præsentium in perpe-  
 "tuum indulgemus, ut Confessor Religio-  
 "sus, vel Secularis, quem Vestrum & eorum  
 "quilibet duxerit eligendum, Vota per Vos  
 "forsitan jam emissâ, ac per Vos & succes-  
 "sores Vestros in posterum emittenda, Ul-  
 "tramarino, ac Beatorum Petri & Pauli  
 "Apostolorum, ac castitatis & continentiæ  
 "Votis duntaxat exceptis; nec non jura-  
 "menta per Vos & eos præstanda in poste-  
 "rum, quæ Vos & illi servare commodè  
 "non possitis, Vobis & eis commutare va-  
 "leat in alia opera pietatis, prout secundum  
 "Deum, & animarum Vestrarum, & eorum  
 "saluti viderit expedire. Nulli ergo om-  
 "nino hominum liceat hanc paginam no-  
 "stræ concessionis infringere, vel ei ausu te-  
 "merario contraire. Si quis autem hoc at-  
 "tentare præsumperit, indignationem Om-  
 "nipotentis Dei, & Beatorum Petri & Pauli  
 "Apostolorum ejus se noverit incursum.

"Datum Avinioni XII. Calend.

"Maij anno nono."

It may be thought somewhat strange, that no Protestant Writers should have mentioned this Piece in their Controversies with Roman Catholics, and this may be look'd upon as a presumptive Argument against it. It was not, however, unknown to every one of them ; for the *French* Journalist says that thirty Years ago, being at Dinner at Dr. *Burnet's* Bishop of *Salisbury*, with some Men of Letters, and among others the justly celebrated Dr. *Hoadly* now Bishop of *Winchester* ; the former Prelate mentioned the above Bull, and said he had found it in (d) *Lu. Achéri's* Collection, &c. *Achéri* was a Benedictine Fryar, and would not have forged a Piece which reflects such Dishonour upon his Church. Besides, he mentions the Place from whence he took it, viz. a MS. he had found in the Library of the Benedictines of *St. Florent* in *Saumur*, being a Collection of Bulls, granted by several Popes, in Favour of the Kings of *France*.

About an hundred Years before *Achéri*, one *John du Tillet*, well known among the Historians of *France*, had already given the Substance of this Bull. He made a Collection of several Pieces (e) concerning the Kings of *France* ; and in the Inventory he gives of the Privileges and Indulgences granted by  
Popes

(d) *Spicilegium* Tom. IV. p. 21.

(e) *Recueil des Rois de France, leur Couronne & Maison.*

Popes to the Kings of *France*, the following Title is found — “ A Bull of Pope *Clement VI.* (f), empowering the Confessors of “ King *John* and Queen *Jane* his Wife, “ to commute the Vows by them made, “ and their Oaths, for other Works of “ Charity.” It is to be observed that *Du Tillet* was (g) *Chief Secretary* of the Parliament of *Paris*; that he had perused all the Papers he quotes, and that he mentions the very Trunk where the original Bull is kept (h).

It may perhaps be said, that Pope *Clement* being, at the Time he gave this Bull, at *Avignon*, in the Heart of the King of *France*'s Dominions, he might have been compelled to what he never would have done, had he been free. But how groundless this Objection is, the following Observations will shew.

1. It does not appear from History that Pope *Clement VI.* was any way treated like a Prisoner at *Avignon*.

## 2. Had

(f) Bulle du Pape *Clement VI.* donnant pouvoir aux Confesseurs du Roi Jean & de la Reine Jeanne sa femme, de commuer les vœux par eux faits, & sermens en autres œuvres de charité

(g) Chef des Greffiers.

(h) Dans le Coffre à bahu coté par dedans, *Bulle Papales quamplurima privilegia & facultates Regibus concessa continentes.* See *Du Tillet*, the last Edition of 1607, p. 442.

2. Had he been driven through Fear to such a shameful Act of Compliance, he might have disowned it afterwards; or at least his Successors ought to have done it, and to have express'd their Dislike of it in the strongest Manner.

3. Had such a Violence being offered to him, it is probable some Historian would have taken Notice of it.

4. It appears by another Bull granted at the same Time, that the Pope was not over-complaisant to the King. This Bull contains a Dispensation from Fasting and Abstinences, but with great Restrictions and Precautions. There must be a Certificate, not from one Physician alone, but from several, declaring how greatly Fasting impairs the Health of their Majesties. The Confessor and the Physicians must be altogether sensible, that the King is in such a Condition, as renders that Permission absolutely necessary; and if they have decided before sufficient Proofs and Conviction, the Pope loads their Consciences with this Sin. (i) Admire how cautious he is in this Respect; and how easy in the other. The Confessor may, whenever he pleases, absolve the

(i) —*de carnibus velci poteritis, de consilio tamen Medicorum, quoties Confessor & Medici hoc vobis videbitur expedire, quorum conscientias oneramus.* Spicilegium. p. 277.



the King of *France* from any Oath that he finds inconvenient, but as to a Dispensation from Fasting, he is not to indulge the King with it, but in such Circumstances as it is commonly granted to all Men. This shews that *Clement VI* could, when he had a Mind, be as stiff as any other Pope, and therefore that what he granted was of his own free Will.

5. And the more so as King *John* of *France* was in no Condition to prescribe such high Terms, as his whole Reign was but a continual Series of Misfortunes: His Troops were this very Year beaten in several Places by the *English*, and himself taken Prisoner five Years after at *Poitiers*, by *Edward* Prince of *Wales*, surnamed *the Black Prince*.

Having thus proved the Authenticity of this Bull, I shall forbear making any political Reflections upon it, and only deplore the Unhappiness of Men wedded to a Religion, which authorises so shocking an Absurdity.

## ARTICLE



ARTICLE III.

*An Essay on the Usefulness of General Persuasions.*

*In a Letter to the Journalist.*

S I R,

**T**HE Disregard and Contempt with which Religion is sometimes treated, is Matter of very serious Concern, and should put those at least whose Business it is to teach and recommend it, upon thinking of Methods to revive its Credit and Influence: It is for your Honour I take Notice of it, that it is Part of your Plan, what your Journal must contribute to, as it will in time improve our Knowledge, and correct many idle and false Notions yet too common among us: I am firmly persuaded, that where Men think and reason justly, they will in the main act wisely, and that the fewer Errors they have in Judgment, the fewer Faults they will be likely to incur in Practice. I do not mean to contradict the Poet, and say, that whoso reasons wisely is therefore wise; he has given a sufficient Reason, why it may not be always so; His  
Pride

Pride [perhaps] in reasoning not in acting lies. But this may be supposed and accounted for without charging human Nature with such Corruption, such Perversity of Will or Inclination, as will render it incapable of ever acting consistently with the Light and Information it has:

An Author who had the brightest Parts and most extensive Capacity, but had the Misfortune sometimes to make a bad Use of them, thought differently, and after long reasoning on the Point, has dogmatically determined, "That General Persuasions are  
 " never the Springs of Mens Actions, and  
 " that Religion serves only to furnish Matter  
 " of fine Declamation from the Pulpit, or  
 " Explications of Duty, after which every  
 " Man is governed by the Impulses of his  
 " Taste to Pleasure." \* In Proof of this general Proposition, he found himself under a Necessity of going farther, and asserting  
 " That Men hardly ever act by Principle in  
 " any Case, and therefore ought not to be  
 " called reasonable Creatures:" Upon which I must observe before I go farther; that if he never acts by Principle, this must be  
 from

\* Miscel. Reflect. on Comets, p. 138. 176.

Art. 3. Mar. 47; to Mar. 48. 33

from Necessity of Nature, too strong for Principle, and then the Fault is not in Man, but in his Maker : This he saw, and therefore would not directly say it, he was afraid to avow the Consequence, but that he mean'd it is plain, because in explaining himself, he excepts none but such † “ in “ whom the Grace of the Holy Spirit “ worketh efficaciously.” The rest in his Account are “ more extravagant Monsters “ than the Centaurs, mere Riddles which no “ Art can solve or unfold :” We must imagine therefore, that he threw this in, only to save himself with the *Calvinists*.

This Writer's Assertion is expressly contradicted in the Gospel, which I do not mention merely for the Sake of the Authority, to set one against the other, but that I think it fully refuted there. There it is said that a good Man out of the good Treasure of his Heart bringeth forth good Things, and an evil Man evil Things ; Thorns will not produce Grapes, nor Thistles Figs. Christ's whole Discourse in that Chapter proceeds on this Supposition, that according as the Mind is imbued and seasoned with true or false Notions, sound or corrupt Prejudices, Action will probably be influenced and determined : It is a Rule of Nature in

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† Ibid. 136.

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all other Cases, and as safely adhered to in this as in any : The soundest Plant may have its Fruit destroyed, and from salutary and pleasant, turned harsh and unwholesome by Storms and Blights, and yet the Probability is still that a sound and a good Tree shall produce wholesome and good Fruit : So a Man under the Direction of general good Persuasions, with a Mind and Intention right in the main, by the Storms of Lust and Passion, may be blinded for a Time, degrade himself and deceive others, and yet the Presumptions are still that the Fruit will be in all Goodness and Righteousness : This is the only safe Foundation for mutual Commerce and Communication. If I am not morally certain, that certain Principles and Persuasions, be they good or evil, will be followed by a correspondent suitable Conduct ; there is nothing I can promise myself, I can have no Certainty that any thing I undertake shall succeed or turn out as I would have it : How then would superior Knowledge or Wisdom avail me ? or of what Use is Observation and Experience ? But we see it in all Cases, (and where Men to help ill Nature have adopted bad Principles) often feel it to our Cost and Woe, “ That he who studies human Nature most, “ to find out the various Springs of Action, “ how it is led and impelled, and to watch the  
the

“ the Opportunities of applying to them, hath  
 “ always most Success in the World, and rises  
 “ surest, and fastest to the End of his Hopes  
 “ and Desires.”——I must be sparing of the  
 Liberty you give me to fill up Part of this  
 Paper, and therefore cannot enlarge so far  
 as is necessary to set out this Argument with  
 all the Advantage it deserves; I may only  
 observe farther, that here is the Language  
 of Nature, the common Voice of Man-  
 kind speaking by their Practice, that they  
 are not those fickle and perverse Creatures  
 in the high Degree they have been repre-  
 sented.

Well: “ But Man’s Perversity is very  
 “ great; he deviates in a thousand Instances  
 “ where it neither ought nor could be ex-  
 “ pected: History and Experience hold out  
 “ many shameful Examples of his Incon-  
 “ sistency and Baseness: Where they most  
 “ pretend to act by Principle, there is al-  
 “ ways somewhat that to a strict Observer  
 “ shews they do not; search and sift  
 “ nicely, and you see Flaws and Blemishes  
 “ in the most boasted Examples of Virtue,  
 “ something that evinces not only Imper-  
 “ fection, but Insincerity; that the Principle  
 “ pretended and held out, was not the real  
 “ one; and in Sum, if Virtue be the End,  
 “ what is wanted from Religion, it might  
 “ be had without it, for there have been

“ Instances of Men strictly virtuous, who  
 “ being Atheists as to Opinion, could owe  
 “ no Share of it to Religion.”

Grant now the greatest Part of these Allegations to be true, what do they altogether prove? Only what we have already confessed, that Passion often gets the Better of Reason, in the Way that has been nurtured, and Lust is too strong for Religion, in the Way this has been taught; That the Influence of the latter has been marred by impure Mixtures, and the Power of the former by unseasonable or improper Cultivation: They will not prove that these are never governing Principles; That they are not preventive of much Evil, that without them had been committed, or have not carried Men to much good, that otherwise had been undone; That the Evils and Miseries of Men are not the less, their Virtues and Felicities the greater by their Controul: If this should appear in ever so low a Degree the Force of the Argument is either destroyed or greatly weakened; because it will then be evident, that with the Advantage of proper Discipline and sincere Erudition, Things had been greatly mended, the Follies and Vices of Mankind proportionably fewer and less. Say that Atheists, (if such there ever have been) may be regular, chaste, temperate, inoffensive: Others with  
 the

the best Faith, and strongest Motives before their Thoughts, the Reverse, will it follow, that these Atheists would not have been in all, or many Respects, much better Men, with the Addition of Religion to help them on; or that they who have been wicked under the Power of good Persuasions, would not have been worse, more wicked, had they wanted that Restraint?

Let us examine, however, this Account more minutely, to see whether it be fairly cast up, and Things neither aggravated nor overcharged: I am of Opinion we shall find Religion has Wrong done her in it, and several Things thrown into the Scale against her, that should have stood on her Side.

1. It is supposed, and much Advantage made of it, that every Man is really an Atheist who pretends to be so, which I have as much Reason to suspect and disbelieve as he has to suspect that Men do not act by Principle when they pretend it. As Matters have been conducted, God's Being is generally one of the first Truths stamped on the human Mind, and it's early Access and Habitual in dwelling there for so long a Time, before the Mind comes to suspect any of its early Notions, to reason or dispute about them, and the Manner in which it is fenced and hedged about speaks it too knotty a Point for any Art or Industry ever



to erase. A Man may labour to get rid of it, and Lust and Inclination may help him so far to master it, as to prevent much of its Influence in directing him ; but if he go to work by Reason and Study, the farther he goes the stronger it will grow, and numerous Conclusions in favour of Religion force themselves upon him whether he will or no.

This is all I can suppose in the Case ; no Instance yet produced, will prove more ; for a Man's suffering Martyrdom for Atheism, Mr. *Bayle* has acknowledged may be resolved into Glory against Conviction : *Vanini* however, with him is an incontestable Instance ; he calls him the execrable *Vanini*, the most resolved Atheist that ever lived, and has said every thing of him that could make the Character serve his Purpose : But still I want some Proof of *Vanini*'s being an Atheist, for I am not disposed to take Mr. *Bayle*'s Word for it, because he spake merely by Report, and it was for the Purpose of his Argument to suppose him one. I have never seen his Works, and the Scraps quoted by a Writer of his Life to prove him so, † prove the contrary : All I can collect from thence is this, that as he had a fine Imagination and a good Store of Knowledge, he

† *La Vie & les Sentimens de Luc. Vanini. Rotterdam. 1717.*



he was disposed to make merry with the Superstition of his Country; in which Way it had been surprising had he escaped the Character, less has sometimes fixed it among ourselves; The thing that looks likest it is a Passage in a Dialogue between *Alexander* and *Cæsar*; he speaks himself in the Person of *Cæsar*, and *Alexander* asks him his Opinion about the Soul's Immortality; he declines giving it, and says that he had vowed never to treat of that Question, till he was either rich, old, or a *Dutchman*: By Wealth he could hope to defeat the Malice of Persecutors; Age would have made him regardless of the Issue, as a short Span had not been worth preserving; and in *Germany* he had been free to speak what he pleased: In this Question then say, he was of the Infidel Side: But hear what he says before his Judges at *Toulouse*, when asked what he thought of God. Every thing in Nature says he, demonstrates his Existence; then stooping to the Ground, and lifting a Bit of Straw, he added, this forces me to believe a God, and then a Providence, &c.—How the Writer I take this from could pronounce him an Atheist, and tell you that he was Witness to his speaking that whole fine Passage which he has quoted from him, is amazing: But what will not Bigotry make Men sometimes say? Let me only observe, that this Author

had from this Account, been an Instance more to Mr. *Bayle's* Purpose than *Vanini*.

Be it so, however, that a few such Wonders have appeared in Nature, who, after Abundance of Pains, have argued themselves out of the Belief of a Deity, some good Principles it must have produced, whilst it was entertained, Part of which would probably stick by them, for even in this frightful Metamorphosis, the whole Constitution of Mind and Body is not altered : Or say, it had happened before Religion had time to fix any Impressions, an Atheist's Virtue might be the Result of very laudable Principles notwithstanding. Reason would scarce fail to point out an essential Difference between Good and Evil : A moral Sense might grow up with him and upon him by such Inlets and Communications, as he could no Way prevent ; which it is not the Business of Religion either to alter or remove, but to improve and confirm : The Love and Fear of God, and the Hope of reward for well-doing coming only in Aid of these ; and tho', from an ill-grounded Apprehension, that the Conception might weaken the Proofs of Religion, the contrary hath been so often maintained, I see no Reason against admitting, that the human Mind is in no Estate, void of Principles, and those too such as it ought to be conducted by. If a Man is good  
and

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and virtuous, tho' it be from the Motives of Ease and Convenience, Pleasure, Interest, Honour or Shame; Religion condemns neither the End, nor the Motive, so be they would not carry him to the contrary, in Cases where they might coincide and agree; Tho' indeed Religion hath this Advantage of all these Principles, that whereas they were capable of being applied only to particular Acts and Instances, none, nor all of them jointly operating with the same or equal Force on every Occasion; Religion will serve in all Cases alike, and do all that which Shame can do in One, Honour in a Second, Ease or Pleasure or Interest in a Third.

2. It is alledged in the Argument, that every one who acts wickedly, acts against Principle: This he was in the right to suppose, if he was resolved to maintain his Point; but do not Appearances in most Cases speak otherwise, and indicate that in many, People contrive and find Ways to reconcile their Actions and Persuasions? This may be a Reason, why Men are sometimes easy and chearful under Degrees of Guilt, that would affright and confound them, were their Notions right, and their Minds untainted by false Prejudices; and this I take to be the Case, whenever Truth and Falshood are strongly blended, and wrought up in the Mind: as when Superstition mixes with Religion,

ligion, and passeth it self upon the Man for it ; then it is common to see them, tho' under the Sense and Acknowledgment of general Persuasions, acting in full Opposition and Defiance of them : Such is the Case of Thousands, who, tho' believing in God, and expecting a World to come, have, some how or other, got improper and unworthy Notions of his Nature and Attributes : Thus the Idea of Omnipotence hath been so used, as to destroy God's Goodness and Veracity ; and because an Almighty Being is not to be controuled, Men having falsely conceived that every thing God doth proceeds from mere arbitrary Will and Pleasure, and that he is subject to no Law ; whereas all Orders of intelligent Beings have one Law \*, and Truth and Justice are as much the Reason and Rule of God's Actions, as they ought to be of Men's. From the contrary Notion, however, God hath been thought and spoken of, as capricious, humourfome, obstinate, &c. needlessly tormenting his Creatures, to please that Will in himself, and again delighted with such Things, as vain Men look upon as the Aggrandisements of Honour :

This

\* Inter quos autem ratio, inter eosdem etiam recta ratio communis est ; quæ cum sit lex, lege quoque consociati homines cum Diis putandi sumus ; inter quos porro est communio legis, inter eos communio juris est.

Cicero de leg. lib. 1, § 7 :

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This is the true Source of all the ridiculous Pageantry of Pagan Worship (tho' Christian Superstition may have derived from a more corrupt Fountain) and many consequent Immoralities in Practice, which the Author I am considering makes such Advantage of: And these when viewed with the strict Eye of Reason, prove not, that they acted against Principle, or that general Persuasions had no Share in determining their Conduct; but rather the reverse; That in that Case an over Proportion of Falshood was wrought up in their Persuasions, which over-powered Truth and bore it along: That they were ill taught, and ill advised; That they who had the Care of such Matters imposed upon them, and led them astray; say by Design, for it hurts not my Argument to admit that Priests, both Pagan and Christian, have, too generally, been Knaves; nor do I see why it should be denied, nor how it can reflect upon any who are not carrying on the same wicked Plot, to have all the Evils of Gentile and Christian Superstition charged to their Account: The Necessity of publick Teaching arising from the Certainty of Men's being ill taught heretofore, and as that Necessity would drop of Course, were Truth pure and unadulterate universally received and submitted to; so that if the Thing itself cease not before that happen, as there is no Reason to say it ought,

ought, or to suspect it will ; however, as a great Man observed, he that follows Truth too close at the Heels, may hap to have his Teeth struck out ; I see no Reason for being afraid to follow her so far.

3. In this Account Mankind in general, are estimated from particular Instances, as if what was true in one, must hold in all, and those Instances taken from Ranks and Classes where least genuine Piety is to be expected ; from Courts, Camps and Politicians, where Temptations to Violence and Wrong are always strongest, and all the Ingredients of Luxury and Pleasure center and solicit ; where Religion is seldom allowed to keep Guard, severe Thoughts rarely enter and Admonition dares not to intrude ; where Swarms of busy Images daily beset them, Vanity employs or amuses all their Leisure ; and many things conspire to corrupt Taste, raise Sensation, inflame Desire, and to give wrong Notions and Apprehensions. All the time, Artizans, Traders, Farmers and Labourers, who make up the Bulk of Mankind, are never brought into account ; among whom the great Truths of Religion have, nevertheless, the greatest Sway, because among them Piety, Honesty, Continence and Industry are always reputable and safe, and they are within the Reach of Admonition, by which Conscience is awakened to do its Office,

Art. 3. Mar. 47, to Mar. 48. 45

Office, and so often operates with Effect. Hence then the Account ought to be taken, because hence it only can be fairly or with Ease and Certainty taken, because here the Springs which move and impel them are easier seen, as there is little colouring or Varnish to hide and deceive : Among these we can without Difficulty perceive and certainly pronounce, how greatly the Tempers of Men are turned and disposed by their religious Principles and Persuasions : How one Set of Notions and Opinions disposes to Mildness, Candour, Impartiality, Benevolence and Forbearance : Others to arrogant, over-bearing, a haughty vindictive and cruel Treatment of such as differ from them : Thus we can trace it in a thousand Instances.

That allowing a just Scope and Freedom of Thought and Enquiry, begets Tendernefs, and a Disposition to think charitably of others, to treat them kindly, even where they appear mistaken, and conscious of the Difficulties themselves have met with, if they have been faithful to make large Allowances for past Prejudices and present Infirmities.

That the rigid Doctrines of unconditionate Election and Reprobation, throw a Gloominess over the human Mind, that gives a taint to all the Conduct ; makes the Man sour, stiff, censorious,



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cenforious, and what is worfe, remifs in moral Concerns.

That a Mind wrought up to a Confidence of pleasing God, by a ftrong Credulity, and a fanciful Belief of unintelligible Notions, degenerates quickly into Pride and a disdainful Contempt of profitable Study, the Love of Truth, and fubftantial Virtue.

That a Perfuaſion that Sin may be pardoned by a Prieſt, and the Sinner waſhed, healed and bound up by Sacraments, contributes to their continuing in Sin, and putting off Repentance and Amendment.

That the Notion of Salvation being annexed to Churches Parties and Forms, begets a Perfuaſion that Zeal for theſe is the one thing neceſſary, and will excuſe Defects in Charity, Humility, Juſtice, &c.

In fine, that where all or moſt of theſe Notions meet and conſpire, the Mind may be wrought up to that frightful Pitch, as ſhall lead the blind Votary to the ready and chearful Commiſſion of the moſt horrid and ſcandalous Crimes, and to think his Actions at the ſame time meritorious and laudable.

Theſe, Sir, are ſome Fruits of general Perfuaſions that we have moſt of uſ obſerved or ſeen, all which is charged to Religion in the Groſs by the Author I am diſputing with; whereas Religion in each Inſtance would adviſe the reverſe were it faithfully conſulted:

In

Art. 3. Mar. 47, to Mar. 48. 47

In fair Account then can it be said " That  
" Men are never determined to act by ge-  
" neral Notices and Views of Understand-  
" ing ?" It is still insisted on that even in  
these, " it is the ruling Passion that leads  
" them on ;" But then I ask : Is it not plain  
that without such Persuasions to set them to  
work, these Passions had lain dormant, and  
been moved to none of that Mischief ; and if  
by the Pains taken in teaching, these wrong  
Persuasions have been greatly altered, amend-  
ed or rooted out, then will any one say that  
Religion is of no Use or Benefit ? From  
what has been said, tho' no more could be  
said, I must think the contrary plain ; but  
for the Honour of human Nature and the  
Credit of Religion, as I believe, I must ob-  
serve that a great deal more hath been done :  
and that could we take Account of what  
passes within Men, we should find that many  
intended Frauds and Mischiefs have been pre-  
vented by it : many Lusts bridled, much  
Petulance and Slander stopped and restrained :  
many wicked Plots and Conspiracies for  
Murder, Treason and Rebellion counter-  
mined and detected ; and many laudable Sa-  
crifices made to Humanity : the Rights of  
some and the Chastity of others secured,  
where Legal Penalties and Censures could  
not reach or have Effect ; many prodigal  
abandoned Prostitutes and Rakes recovered

to

to a Sense of their own State, a sorrowful Repentance and steady Amendment, and so snatched from Perdition to the Joy of Men and Angels, and their own everlasting Consolation : That much Advantage in these Respects hath redounded to the World from Religion cannot well be doubted ; and had it ever got fair Play, been taught in Simplicity, early instilled, and carefully inculcated, the Advantages by this Time had been too great to leave any Ground for Exception : If to Silence the Objection the Issues of Evil must be quite stopped up, and Sin prevented from making any Breaches, it seems not to be among the *τα εφ' ημιν*, and is neither required nor expected : If Men sail by a true Compass and steer their Course to the right Point, tho' they are now and then diverted by contrary or Side Winds, some carried aside, and some turn back, even in this imperfect Way Religion in the mean will be found to have its End. Men are not so good as we would wish them, but they are better than they are usually represented by Writers of this Class : A vicious Monster now and then starts out and affrights us, still the Majority (thanks to God) in every Country are sober, pious, honest, and social, which without the Power of general Persuasions to sway and controul them I am satisfied could not be. *Adieu.*

ARTICLE IV.

*Abstract* of the two last Numbers of the  
*Philosophical Transactions.*

AS this most curious and useful Book is in the Hands of few People, I shall for the future mention the Articles of each Number as they come out, and give a short Account of some of the most material.

N<sup>o</sup>. 482. for the Months of *January*  
and *February*, 1747.

Art. 1. A Letter from Mr. *Wm. Fidge*, Surgeon, concerning a Stone taken out of the Bladder of a Dog, with a Piece of Dog-Grafs in its Center.

Art. 2. An uncommon Dropsy from the Want of a Kidney; and a large Saccus that contain'd the Water, by *Sam. Glafs*, Surgeon.

This Water was carefully measured, and found to be not above a Pint less than thirty Gallons Wine Measure; which must weigh according to the common Calculation, near 240*l*. It was lightly tinged of a Coffee Colour, limpid as Urine, and not in the least fetid.

Art. 3. An Explanation of an ancient Inscription at *Rutcheſter*, upon the Roman Wall, by the Rev. Dr. *John Taylor*.

D

Art.

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Art. 4. An Abstract of the Rev. Mr. Gould's Account of *English* Ants, by the Rev. Dr. H. Miles, F. R. S.

One remarkable Observation in this Article is that which contradicts the commonly received Opinion, that Ants lay up a Stock of Provisions against Winter. Mr. Gould makes no Manner of Doubt of this being a Mistake, as upon the most exact and frequent Examination of numerous Settlements, in the Winter, he could never trace out any Reservoirs of Corn, or other Aliment. Dr. Miles thinks that these Words of *Prov. vi. 8. She provideth her Meat in the Summer, and gathereth her Food in the Harvest*, mean nothing more than this, "that the Ants  
" carry Food for themselves into their Re-  
" positories, to serve them as long as it will  
" keep good, or they shall need it."

Art. 5. A Remark on F. Hardouin's Amendment of a Passage in *Pliny's Nat. Hist. Lib. II. Sect. 74*; by Martin Folkes, Esq; P. R. S.

Art. 6. A Letter concerning Spelter, melting Iron with Pit-coal, and a burning Well at *Broseley*, by the Rev. Mr. Mason Woodward, Prof. at Cambridge, and F. R. S.

Art. 7. Part of a Letter from Mr. J. Browning of *Bristol*, to Mr. H. Baker, F. R. S. concerning the Effect of Electricity on Vegetables.

As

Art. 4. Mar. 47, to Mar. 48. 51.

As this Letter is not long, I shall give it Word for Word.

“ **H**AVING an Operator at *Bristol*  
“ with a good electrifying Machine,  
“ I was desirous to electrise a Tree, and  
“ therefore sent him the following for that  
“ Purpose ; viz. *Laurustinus*, *Leucoium*  
“ *majus flore pleno ferrugineo*, and *Stæchas*  
“ *citrina Cretica*. — These were not chosen  
“ with any Design ; their being the least  
“ Plants I had, was the only Reason. I prom-  
“ ised myself the Pleasure of seeing their  
“ Leaves erected when electrised, but was  
“ disappointed (whether its being the dor-  
“ mant Season of the Year for all Plants,  
“ might not be some Hindrance, I cannot  
“ determine ;) neither did the Leaves flag  
“ on their being touched. However I was  
“ agreeably recompensed, by a Stream of  
“ fine purple-blue coloured light, much  
“ resembling an Amethyst that issued from  
“ the Extremity of each Leaf upwards, of  
“ an Inch in Length, when the Finger,  
“ or any other non-electric approached near  
“ it. This Colour I attribute to the watry  
“ Particles in the Earth, having often ob-  
“ served the very same Colour issuing from  
“ the long Leg of a Syphon. On putting  
“ my Finger on the Gun-barrel to stop the  
“ Electricity, the Leaves of each Tree had  
D 2 a trem-

“ a trembling Motion, which remained for  
 “ some little time, and immediately ceased  
 “ on withdrawing my Finger from the Bar-  
 “ rel, and admitting the Electricity. This  
 “ constantly happened, as I put my Finger  
 “ on or off the Barrel.

“ The *Stæchas* Plant has a very long  
 “ hoary Leaf, and bears its Blossom on a  
 “ very small, slender and almost naked Stem,  
 “ rising near a Foot above the Body of the  
 “ Plant. This Stem had a Motion given it,  
 “ when any non-electric was brought within  
 “ about two Inches of its Summit, much  
 “ like the Vibration of the Pendulum of  
 “ a Clock ; which vibrating Motion was  
 “ parallel with the Breech of the Gun,  
 “ quite contrary to the same Kind of Motion  
 “ I had before observed in a Needle hang-  
 “ ing perpendicularly by a Thread at the  
 “ End of the Gun ; the Needle always vi-  
 “ brating in the Direction of the Gun. The  
 “ Motion of the Plant and Needle always  
 “ continued as long as the Glass Globe was  
 “ excited.

“ I was also desirous to be satisfied, whe-  
 “ ther Electricity could be propagated with-  
 “ out mutual Contact, by suspending ano-  
 “ ther Gun in Silk Cords, about two Inches  
 “ from Contact, and the Electricity was  
 “ near as strong in the second Gun as in the  
 “ first. At the Distance of between three  
 “ and



Art. 4. Mar. 47, to Mar. 48. 53

“ and four Inches it was much abated, and  
“ so it gradually diminished, as the Distance  
“ increased to near six Inches, where it  
“ would scarce attract a Thread of Trial.

“ I prevailed on a Man to be let Blood,  
“ and then placed him on a Cake of Pitch  
“ but could not be sensible of any Increase  
“ of Velocity in his Blood, by being elec-  
“ trified, as has been asserted.

“ I had almost forgot to mention, that  
“ the Strokes I received from the electrified  
“ Garden - Pots were more violent and  
“ painful to my Fingers than from any other  
“ Body I ever experienced.”

Mr. *Baker*, since his receiving the above Account, has had an Opportunity of electrifying a Myrtle-tree, of between two or three Feet in Height, growing in a Pot, and found, that whenever the Hand or other non-electric Body, was brought near the Leaves, Streams of fine purple Fire issued therefrom, together with a considerable cold Air, and that the Leaves would be attracted at some Distance, and move vigorously towards a non-electric Body.

Art. 8. *Mercurius sub sole visus in specula Astronomica Acad. Giesenhis*, a Prof. *Ch. Lud. Gerstern*, R. S. S.

Art. 9. Observations upon so much of Mr. *Le Monnier jun.*'s Memoir, lately (a)

D 3

presented

(a) In N<sup>o</sup>. 481. pag. 291.

presented to the Royal Society as relates to the communicating the electric Virtue to non-Electrics, by *William Watson*, F. R. S.

One of the Questions proposed in the above Memoir is, "In what Manner the electric Virtue is to be communicated to such Bodies as yet have it not, and which are not capable of acquiring it by bare Friction only?" Mr. *Le Monnier* observes hereupon, "That no other Manner is known, by which the electric Virtue may be communicated, besides the near Approach of a Body actually possessed of the same. That the Rule laid down by Mr. *Du Fay*, That *Bodies never receive Electricity by Communication, unless they are supported by Bodies electric in their own Nature*, does not always take Place; and that it is liable to great Exceptions:" And he instances in the *Leyden* Experiment, where the Phial filled with Water is strongly electrified by Communication, even when carried in the Hand, which is not a Body electric by Nature.

To this Mr. *Watson* answers, that Monsieur *Du Fay*'s Rule is confirmed by all Experiments, and even by that of Professor *Muschenbroek* alledged against it. "For, says he, in this Experiment, is not the non-electric Water contained in and supported by the Glass Phial, which is electric in its own

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“ own Nature ? Its being carried in the  
“ Hand is no more than its being placed on  
“ any other non-electric Body, and there-  
“ fore is no Proof against the general Po-  
“ sition.”

Secondly, Mr. *Le Monnier* mentions,  
“ That all Bodies, which are electrified by  
“ Means of a Phial of Water fitted to a  
“ Wire, and which has already received a  
“ great deal of Virtue by Communication ;  
“ all Bodies, he says, placed in any curve  
“ Line, connecting the exterior Wire and  
“ Part of the Bottle, which is below the  
“ Surface of the Water, acquire Electricity  
“ without being placed upon Resin, Silk,  
“ Glass, or the-like : That thus a violent  
“ Concussion may be given to two Hundred  
“ Men all at once ; who holding each other  
“ by the Hand so form the Curve just men-  
“ tioned, when the first holds the Bottle,  
“ and the last touches the Wire with the  
“ End of his Finger ; and this equally,  
“ whether they are all mounted upon Cakes  
“ of Resin, or stand upon the Floor : That  
“ Electricity has in this Manner being  
“ carried through a Wire of the Length of  
“ two Thousand Toises, or near two and a  
“ Half *English* Miles ; Part of which Wire  
“ dragged upon wet Grass, went over  
“ Hedges, Pallisadoes, and over Land newly  
“ ploughed up.”

Mr. *Watson* thinks that the above Experiments do no-ways invalidate Monsieur *Du Fay's* Rule, because, says he, " The Success  
 " of them depends upon keeping whatever  
 " forms the curve Line mentioned by Mr.  
 " *Le Monnier*, whether it consists of Men  
 " or Wire in a non-electric State : And if  
 " whatever forms this curve Line acquires  
 " any Degree of Electricity more than its  
 " original Quantity, which it is well known  
 " may be done, by being placed upon origi-  
 " nally Electrics, the Effect of the Shock  
 " is proportionably lessened. Thus if a Man,  
 " standing upon Electrics *per se*, applies his  
 " Hand to the Phial of Water, suspended  
 " by a Wire to the electrified Gun-barrel as  
 " usual, this Person will acquire Electricity,  
 " which will be sufficiently perceptible in  
 " him, by his attracting light Substances  
 " held near his Body, or by his firing in-  
 " flammable ones, when properly presented  
 " to him ; if, I say, a Person thus electri-  
 " fied, by applying one of his Hands to the  
 " Phial, touches the electrified Gun-barrel  
 " with a Finger of his other, let the Phial  
 " be even so strongly electrified, he feels but  
 " a slight Stroke ; and this Stroke is greater  
 " or less, in Proportion to the Difference of  
 " the Accumulation of Electricity in the  
 " Body of the Man, and that of the Water  
 " in the Phial. Thus we know from Ex-  
 " periment,

“ periment, that though a considerable  
 “ Quantity of the Electricity, in impreg-  
 “ nating the Phial of Water therewith,  
 “ pervades the Glass, yet the Loss thereof  
 “ this Way is not equal to what comes in  
 “ by the Wire, &c.”

Thirdly, Monsieur *Le Monnier* says, That  
 the Water of the Bason of the *Thuilleries*,  
 whose Surface is about an Acre, has been  
 electrified in the following Manner :

“ There was stretched round half the  
 “ Circumference of the Bason an Iron  
 “ Chain, which was intirely out of the  
 “ Water ; the two Extremities of this  
 “ Chain answered to those of one of the  
 “ Diameters of the Octagon : An Observer,  
 “ placed at one of these Extremities, held  
 “ the Chain with his left Hand, and dipped  
 “ his right Hand at the same time into the  
 “ Water of the Bason ; whilst another Ob-  
 “ server, at the opposite Side of the Bason,  
 “ held the other End of the Chain in his  
 “ right Hand, and a Phial well electrified  
 “ in his Left. He then caused the Wire of  
 “ his Phial to touch an Iron Rod, fixed  
 “ upright in a Piece of Cork that floated  
 “ near the Edge of the Bason. At that  
 “ Instant both Observers felt a violent Shock  
 “ in both their Arms. The same Fact was  
 “ again confirmed by Experiments made  
 “ upon two Basons at the same time that it  
 “ might

" might appear distinctly, that the electrical  
 " *Effluvia* did really pass along the Super-  
 " ficies of the Water."

Mr. *Watson* observes, that the Water of the *Bafon* in this Experiment was no more electrified than the Wire which dragged along the Ground, &c. was in the former; and that instead of electrifying the whole Quantity of Water contain'd in the *Bafon*, the Electricity passed only through so much of it as formed the Line between the Iron-rod fastened in the floating Cork, and the Hand of that Observer which was dipped in the Water. (*b*)

Fourthly, Monsieur *Le Monnier* mentions, " That it has been confirmed, by repeated  
 " Comparisons, that a Bar of Iron, placed  
 " in the above-mentioned Curve, does not  
 " at all acquire more Electricity when it is  
 " suspended in silken Lines, than when it is  
 " held in the bare Hand: Whence it ap-  
 " pears to him, that in this Case, the  
 " contiguous non-electric Bodies do neither  
 " partake of, nor absorb in any way, the  
 " Electricity which has been communi-  
 " cated."

Mr. *Watson* answers, that let the Curve Line consist of whatever non-electrics it will, unless the whole thereof be properly supported, the communicated Electricity cannot

(*b*) This Observation may be applied also to the Experiment mentioned in this Journal, Vol. IV. pag. 398.

not be accumulated : So that the suspending one Part thereof in Silk Lines cannot be supposed to produce any Effect.

Monfieur *Le Monnier* further observes, “ That the Phial of Water fitted to its Wire, does not receive the least Degree of Electricity, if its Wire, suspended by a Silk Line, is applied to the Globe in Motion, or if that Phial is placed upon a dry Glass Stand.” This he takes to be directly contrary to Monfieur *du Fay*’s Rule ; especially as the Phial cannot be replete with Electricity, unless, while it is exciting, some non-electric Body touches the Phial below the Water.

Here is what Mr. *Watson* objects to this last Argument—“ That the Phial of Water receives no Degree of Electricity in this Case is not strictly true : It receives as much as any other Mass of Matter of the same Bulk would, under the same Circumstances. For we find, that we cannot highly electrify the Water, unless the Electricity from the Globe be directed through the Water and Phial to the non electric in Contact ; in which Passage a great Quantity thereof is accumulated, by its not pervading the Glass so fast as it is furnished by the Wire ; and therefore we find, that when the Water will contain no more, the Surcharge runs off by the Wire : So that this Experiment no  
“ more



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" more, than those which precede, contradicts Monsieur *du Fay's* Opinion; the Thinness of the Glass permitting it, not wholly, but partially, to stop the Electricity."

Art. 10. Abstract of a Letter from Mr. *William Arderon*, F. R. S. concerning the perpendicular Ascent of Eels.

The Author says he never could believe what hath been asserted by some Authors, of Eels crossing Meadows, in the Night Time, from Pond to Pond, till he met with the following Fact. On the 12th Day of June 1746, whilst he was viewing the Flood-Gate, belonging to the Water-Works of *Norwich*, he beheld, a great Number of Eels sliding up them and the Posts adjacent, notwithstanding they all stood perpendicular to the Horizon, and five or six Feet above the Surface of the Pool below the Water-works.

Art. 11. A Dissertation on those Fossil figured Stones called *Belemnites*; by Mr. *E. Mendez da Costa*.

The Purpose of this Dissertation is to prove that *Belemnites* are, neither of the Vegetable Kingdom, nor Teeth or Horns of Fish, or Bodies cast in Shells, nor Spines of *Echini*; but a natural Fossil, or *Lapis sui generis*.

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Art. 12. A Letter from R. Brocklesby, M. D. and F. R. S. concerning the *Indian Poison*, sent over from Mr. *Condamine*, Member of the Acad. of Sciences at Paris.

The Author relates several Experiments he made to know whether the Antidote recommended by Monsieur *La Condamine* answers the Character that Gentleman has given it, and he found it in all Cases to be of no manner of use.

Art. 13. A Letter from Mr. R. Duntorne, concerning the Moon's Motion.

Art. 14. Extract of a Letter from Mr. Leon. Euler, Member of the Imp. Society at Petersburg, concerning the Discoveries of the *Russians* on the North-East Coast of *Asia*.

What the *Russians* have thought proper to let the World know on this Subject, amounts to very little, and Mr. Euler says, he doubts very much whether they'll publish any thing more. Here is what was communicated to him by Order of the Court, from the College of Admiralty, for him to make use of it in the Geography of *Russia*, which he was at that Time charged with.

“ Captain *Bebring* and the People under  
“ him passed along in small Vessels, coasting  
“ between *Nova Zembla* and the Continent,  
“ at divers Times, in the Middle of Summer, when those Waters are open. The  
“ first

“ first Expedition was from the River *Oby* ;  
 “ and at the Approach of Winter the  
 “ Vessels shelter’d themselves by going up  
 “ the *Jeniska* ; from whence the next Sum-  
 “ mer they returned to Sea, in order to ad-  
 “ vance further Eastward ; which they did  
 “ to the Mouth of the *Lena*, into which  
 “ they again retired for the Winter Season.

“ The third Expedition was from this  
 “ River, to the farthest North-East Cape  
 “ of *Asia*. But here they lost several of  
 “ their Boats, and a great Part of their  
 “ Crew, so as to be disabled from pro-  
 “ ceeding, and from making the whole  
 “ Tour so as to arrive at *Kamschatka*.

“ It was however thought, that a fur-  
 “ ther Attempt was then unnecessary; be-  
 “ cause Captain *Bebring* had already gone  
 “ round that Cape, sailing Northward from  
 “ *Kamschatka*.

“ The *Russians* have not attempted the  
 “ Passage round *Nova Zembla* ; but as they  
 “ have passed between that Land and the  
 “ Coast of *Asia*, and as the *Dutch* did for-  
 “ merly discover the Northern Coasts of  
 “ *Nova Zembla*, we may now be well assur-  
 “ ed, that that Country is really an Island.”

Captain *Bebring* is of Opinion, that the  
 Attempts now made to find out a Passage  
 through *Hudson’s-Bay*, will probably be  
 fruitless, as he believes that the new Land  
 he

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he has discovered is joined to *California*. This Land, which is at the distance of Fifty German Miles from *Kamschatka* towards the East, was followed by him, and coasted for a great Way ; and tho' it be not said how far, yet from that alone it will appear that the Distance is Thirty Degrees, or thereabouts shorter than has been imagined, between the last known Head-Land of *California* towards the West, and the farthest Extremity of this new discovered Land towards the East. “ Besides Captain *Bebring* “ having had the Opportunity of observing “ an Eclipse of the Moon at *Kamschatka* “ concluded from the same, that that Place “ lay much farther off to the East, than is “ expressed in any Map ; and that, to represent it truly, it ought to be transferr'd “ into the other Hemisphere, as its Longitude is more than 180 Degrees (East from the Isle of *Ferro*). For this Reason Captain *Bebring*'s new Land will be considerably approached to the last known Part of *California*, and will not indeed “ appear to be many Degrees from it.”

Art. 15. Abstract of a Letter from Mr. *W. Arderon*, concerning some Observations made on the *Banficke*, or *Prickleback*, and also on Fish in general.

The Author observes that this little Fish is most detrimental to the Increase of all the Fish

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Fish in general among whom it inhabits, as it seeks out and destroys with the utmost Industry and Greediness, the Spawn of all Sorts of Fish, and therefore Mr. *Arderon* advises Gentlemen who take Pleasure in Fish-ponds, to use their best Endeavours to prevent these Destroyers from getting into them.

Art. 16. A Supposition how the white Matter is produced, which floats about in the Air in Autumn, by Mr. *Arderon*.

Art. 17. Some Remarks on the precious Stone called the *Turquoise* ; by *C. Mortimer* Sec. R. S. &c.

Art. 18. A Description of a curious *Echinites*, by Mr. *H. Baker*, F. R. S.

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Art. 1. Of Birds of Passage, by Mr. *Mark Catesby*, F. R. S.

The Author thinks that the Want of proper Warmth and Food is what obliges Birds to leave a Country, and that analogous to the lucrative Searches of Man through distant Regions, they take distant Flights in Quest of Food, or what else is agreeable to their Nature ; and when they discover some new Grain, or pleasing Food, they return and acquaint their Community therewith, and joining in numerous Flights, make annual Excursions, to solace on this their exotic Food.

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Food. He imagines also that it is by Night that defenceless Birds travel to avoid the Dangers they would otherwise be exposed to, and he grounds this Opinion on the Observations of Travellers, &c.

Art. 2. A Letter from Mr. John Freke, F. R. S. inclosing a Paper of the late Rev. Mr. Creed, concerning a Machine to write down extempore Voluntaries, or other Pieces of Music.

Art. 3. The Figure of the *Mustela fossilis*, communicated from Dr. Gronovius at Leyden.

This Fish was kept alive in a Jar of Water a Year wanting nine Days, without changing the Water, and without any other Food than what the Water afforded. They dig them out of the Sands near *Wesel* in *Holland*.

Art. 4. Some Observations on the *Belluga-Stone*, by Mr. P. Collinson, F. R. S.

Art. 5. An Observation on an Occultation of *Cor Leonis* by the Moon, on Thursday, March 12, 1747, in *Surrey-street* in the *Strand*, *London*, with a reflecting Telescope, made by Mr. Short, F. R. S. which magnified about 100 Times; communicated to the Royal Society by J. Bevis, M. D.

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Art. 6. An Observation of an uncommon Gleam of Light proceeding from the Sun, by Mr. P. Collinson, F. R. S.

Art. 7. Extract of a Letter from Mr. Ben. Cooke, F. R. S. concerning the Property of new Flanel sparkling in the dark.

A Lady happening to shake a Flanel Petticoat in the dark, was surpris'd to find that it emitted a Kind of electrical Fire. After several Trials it was found, that new Flanel, after some time wearing, would acquire this Property, but that it lost it by being washed.

Art. 8. A Letter from Mr. John Hill, concerning *Windfor* Loam.

Art. 9. A Letter from Mr. Rob. Lucas, concerning the Relief he found in the Stone from the Use of *Alicant* Soap and Lime Water.

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Art. 10. The Figures of some very extraordinary Concretions formed in the Kidney of a Woman ; communicated by Mr. *Charles Lucas* at *Dublin*.

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cess imaginable, that the Accounts we have from *Jesuit* Missionaries concerning the *Chinese* Chronology and Astronomy are not at all to be depended upon, as it is proved that this People never kept any Libraries, and that to this very time, they are hardly acquainted with the first Elements of Astronomy. This Mr. *Costard* demonstrates from a Number of Facts which the Nature of this Abstract will not allow me to relate.

I shall only add that in the most curious and entertaining Voyage round the World by *Geo. Anson*, Esq; there are (d) several Instances, which confirm Mr. *Costard's* Opinion of the *Chinese*; and it is worth observing that Mr. *Walter*, the Author of that Voyage, will not even allow that Nation to be well skill'd in the handicraft Arts, altho' these be the only Ones they can reasonably form any Pretensions to; and says that their Talents therein are but of a second Rate Kind; and that their principal Excellency seems to be Imitation.

Art. 14. Part of a Letter from Mr. *Turberville Needham*, of a new Mirror, which burns at 66 Feet Distance, invented by Mr. *De Buffon*, F. R. S. &c.—And

Art. 15. Extract of a Letter from the Marquis *Nicolini*, F. R. S. concerning the same Mirror burning at 150 Feet Distance.

This

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This Discovery may serve to confirm what is said of *Archimedes* setting the *Roman* Fleet on Fire by Means of burning Glasses; which till now has been looked upon as a thing impossible and romantic. The new Machine consists of about 168 plain Glasses, each six Inches Square, by Means of which Mr. *Buffon* has melted a Silver Plate, at the Distance of 60 Feet, and fired pitch'd Boards at 150.

Art. 16. Epistola Jo. Hen. Winkleri, Prof. &c. quæ continet Descriptionem & Figuras Pyroorgani sui Electrici.

Art. 17. Some Observations upon Gems or precious Stones, more particularly such as the Ancients used to engrave upon; by *Robert Dingley, Esq;*

Art. 18. Quadrantis Astronomici Muralis Idea nova & peculiaris, multis incommodis quibus hucusque usitati laborant liberati; Auctore Ch. Lud. Gersten, R. S. L. S.

Art. 19. Observationes duæ Alb. Haller, R. S. L. S. De Fabrica morbosa in Cadaveribus reperta.

Art. 20. A Letter from Mr. *David Erskine Baker*, concerning the Property of Water Efts in slipping off their Skins as Serpents do.

This Article is very entertaining, but cannot be abstracted.

Art. 21. An Improvement of the celestial Globe, by Mr. *James Ferguson*.

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Art. 22. The Case of a young Child born with all its Bones displaced : Communicated by Mr. *Ed. Davis*.

Art. 23. A Dissertation on the Situation of the ancient Roman Station of *Delgovitia* in *Yorkshire*, by *John Burton*, M. D. — With an Appendix, by Mr. *Fr. Drake*, F. R. S.

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ARTICLE V.

*Human Physiognomy explained in the Crounian Lectures on Muscular Motion; for the Year 1746; by James Parsons, M. D. and F. R. S. Being a Supplement to the Philosophical Transactions for that Year.*

I Don't intend giving an Account of the Anatomical Part of this most entertaining Performance. To those of my Readers who

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who are skilled in that useful Art such an Abstract should by no Means prove satisfactory and it would not be read by any one else. I shall therefore only relate in few Words what the ingenious Author says of other People's Schemes of Physiognomy, and give a short Account of his own. *Aristotle* has among his Works (e) a particular Treatise upon Physiognomy; in which he has drawn injudicious Suppositions from the Native Countries of Men; others from the Strength or Weakness of their Limbs; others from the Nature or Colour of the Hair; others, from the Shortness, Length, Hardness, or Softness of the Flesh and Limbs; and has laid great Stress upon the Likeness of the human Voice to that of other Animals: Thus if the Voice was loud and sonorous, he compared the Person to a Lion, Bull, or barking Dog, according to their Differences, &c. and he also drew some Remarks from the Size, Roundness, Length, Flatness, or Protuberance of the Face.

*Aristotle's* Treatise has been the Ground-work upon which other Authors have built their Systems. *J. Bapt. Porta*, (f) well

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(e) Opera cap. 6. fol. Par. 1619. (f) An *Neapolitan* Gentleman, who flourished at the latter End of the 16th and the Beginning of the 17th Centuries. His Works are—*Magia naturalis*—*Elementa Curvilinea*—*De Distilla-*



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known to the learned World, attempted to explain *Aristotle* in a Book intituled, *De humana Physiognomia*, &c. wherein he lays it down as a certain Truth, that whosoever has a Likeness in his Face to that of any other Animal (tho' never so remote), his Frame of Mind and Passions must be the same with those of the Animal whose Resemblance he bears.

Such was also the Opinion of that great Master *Le Brun*, who in his *Abregé d'une Conférence sur la Physionomie*, at the End of his Book of the Passions, lays great Stress upon following the Traces of the Lineaments in the Faces of Brutes, in order to account for the Appetites and Passions of Men.

What *Spon* mentions (g) on this Subject is much of the same Kind, and shews what slight Foundation they formerly had for their Notions of the Matter. " We learn, says he, the Use of ancient Medals, Pictures and Statues (of which *Varro*, *J. Cæsar*, and *Alexander Severus*, were great Collectors) as relating to other Studies, so especially to Physiognomy, Nature having

tione — De Ziferis — De occultis litterarum notis — De refractione Optices — De Aeris Transmutationibus — De munitione — Della fisionomia, &c. — He died in 1615. Vid. *Moreri* in loc. (g) *Recherches curieuses*, 4<sup>o</sup>. Lyons 1683. See also *Philosoph. Transact.* N<sup>o</sup>. 153. p. 395.

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“ ing imprinted in the Countenance certain  
“ Airs and Conformations, which discover  
“ the grand Inclinations of the Mind. In this  
“ Art the famous (b) *Campanella* was a great  
“ Master, as Mr. *Cbener* relates in the Life  
“ of *Boisot*. Hence *Nisus Erythraeus* tells  
“ us, that *B. Stephanus* the Poet had the  
“ same Features with the Statues of *Virgil*.  
“ Others observe that *Numa Pompilius* and  
“ *Antoninus Pius* resembled each other in  
“ Face and Manners; and that the Chan-  
“ cellor *Hospitalius*, a great Philosopher,  
“ was like the Figure of *Aristotle*. The  
“ Face of *Alexander magnus* upon his Coins,  
“ his Eyes set high and great, with his  
“ Chin thrust out, speak him haughty, ear-  
“ nest, and courageous, as *Plutarch* re-  
“ marked from the Physiognomists. The  
“ frizzled Hair of *Pompey*, and his forward  
“ Countenance, shew his Stoutness and  
“ Ambition. The Temperament and Dis-  
“ position of *Julius Caesar* is read in his  
“ Coins, as divers have observed, and at  
“ length Dr. *Andreas*, out of *Argoli* :  
“ *Marcus Antoninus*’s double Chin shews his  
“ Love of Pleasure. The Air of King  
“ *Juba* argues him cruel and arrogant. The  
“ good Features of *Augustus* declare an  
“ excellent

(b) A learned Italian Dominican Fryar, who wrote several Philosophical Dissertations. He died at Paris in 1639.

“ excellent Mind, a Mixture of Sweetness,  
 “ and Prudence, and Courage. The  
 “ little Eyes of *Nero*, his thick Neck,  
 “ his Throat and Chin conjoined, were  
 “ no good Signs to the *Romans*; and the  
 “ Statue of *Maximinus* and narrow Chin,  
 “ bespake his Cruelty.”

Even the great *Lancisus* (i) gave no better Account of this Matter than his Predecessors had done. He wrote a Treatise, which he calls, *Dissertatio Physiognomica*, and which he divides into two Parts; the first he calls *Chiroscopia*, which treats of several things relating to the Lines on the Palm of the Hand, with Prognostics drawn from them. The second he calls *Metoposcopia*, which relates only to the Countenance; and it is to be observed, that according to him, this is the least considerable; and indeed all he says amounts to very little more than this:  
 “ That it is not a difficult Matter to discern  
 “ an angry Man by his flaming Eyes: Nor  
 “ an envious Man by their Distortion and  
 “ frowning; nor a fearful Man by his Paleness and Trembling,” &c. which Indications are obvious to the meanest Capacities; but how they are so is what he did not attempt to explain.

Some

(i) Chief Physician to Pope *Clement XI.*

Some Observers took their Indications from the Tints of the Countenance, and judg'd according to them; that is, from the pale, red, livid, brown, yellowish, or olive; but these, tho' serviceable to the Knowledge of Diseases, can give no Information of the Disposition of the Mind, as there are amongst Men of all Hues, both good and bad, chearful and dejected, &c. nor can the general Form of the Face and Head afford any better Assistance, as it is chiefly owing to the Structure of the Bones that compose them. But the bare Mention of these several Hypotheses suffices to confute them.

Many of the Ancients were strongly of Opinion that Men's Faces discovered their Tempers.

*Heu, quam difficile est, crimen non prodere vultu,* saith Ovid. (k)

The Physiognomist Zopyrus was thought to have committed a great Blunder, when viewing for some Time the Face of *Socrates* he pronounced him the most lewd, drunken old Fellow he had ever met with; however *Socrates* declared he had formerly been much inclined to those particular Vices the Physiognomist had discovered in his Countenance; but that he had conquered the strong Dispositions

(k) See *Addison* upon this Passage in the 86th Spectator.

sitions he was born with by the Dictates of Philosophy. Whether he said this to praise himself, or to save the Physiognomist the Shame of being laugh'd at; or whether it was really true, is what no body can determine. The Mention of this Fact is sufficient to prove that the Ancients were of the same Opinion as is express'd in the Spectator, "That we may be better known by our Looks than by our Words."

Now here is the Manner in which our Author explains this curious Phenomenon. His Opinion is that the Muscles of the Face are to express the habitual Disposition of the Mind. There is a great Variety of them in the Forehead, Eyelids, Eyes, Nose, Lips and Cheeks, which serve to form and move the Skin of the Face, or change the Countenance, and to which Anatomists have given Names relative to their several Functions; such as—the *Frontal Muscle* because its Use is either to smooth the Forehead, or to wrinkle the Skin of it between the Eye-brows, as it happens when we frown or knit them — the *Elevator*, which serves to raise up the Globe of the Eye;—or the *Depressor*, which serves to draw it down--the *Elevator Labii*, which serves to draw the Lip upwards — or the *Depressor Labii*, which pulls it downwards and outwards — The *Risorius*, which draws the Angle of the Mouth gently backwards—The *Buccinator*, which pulls the Corner of the Mouth on each Side,



Side, and stretches the Lips according to the Degree of Laughter required, &c.

In what Manner the *Mind* acts upon the Muscles to express its different Passions Dr. *Parsons* does not attempt to explain; it is enough to know it acts upon them. He imagines that the *Diaphragm* has no small Share in being a principal Instrument of receiving and communicating the Impulses of the *Will* to the several Parts which are destined for the Expression or Publication of the Intention of that *Will* or *Mind*. " And " in order to prove this, says he, let us only " consider, that when an Object of Mirth " offers to us, the Laughter, or quick Con- " cussion of the Lungs is began by the Dia- " phragm; which is no sooner set in Mo- " tion, to express the Pleasure conceived at " it, than the Muscles serving to form a " Smile upon the Countenance, are imme- " diately influenced, and a gentler, or more " forcible Drawing of the Corners of the " Mouth backwards is excited, according to " the Degree of Mirth before us. Now, from " the first Influence of the Diaphragm, when " Grief is the Subject also, we plainly see " that the Muscles, which are proper to " express that Passion are alone actuated; " and when it increases to an immoderate " Weeping, there are not wanting Concus- " sions of the Diaphragm here too, as well

“ as in immoderate Laughter; so that there  
 “ may be said to be a reciprocal Commerce  
 “ between the Diaphragm and the Muscles  
 “ of the Face, not only to demonstrate  
 “ these Passions, but indeed all others we  
 “ see imprinted on the Countenance, by  
 “ Means of the nervous Sympathy between  
 “ them.”

This being duly considered, the Doctrine of Physiognomy will be easily understood. Since there is such an intimate and immediate Correspondence between the Mind and Muscles of the Face; the Muscle corresponding to the favourite Passion of the Mind will be oftner influenced, or acted upon, than any other, and that Passion therefore being more frequently represented on the Face than any other, it may from hence be inferred that it is the favourite Passion, or Bent of the Mind.

It may be objected that indeed the Muscles of the Face obey and express the different Passions of the Mind occasionally, but that when the Cause of that Passion ceases, the Face resumes its natural Position, and that Passion appears no more for that time.

To this our Author answers, 1<sup>st</sup>, That every Person has a particular Bent or Disposition of Mind, which oftner reigns in him than any other; 2<sup>dly</sup>, That this habitual Disposition, causing the Muscles of the Face,  
 that

that are destined to express it, frequently to act in Obedience to that Bent of Mind, brings on at length an habitual Appearance of that Passion in the Face, and moulds it into a constant Consent with the Mind. " In the  
 " Course of my own Acquaintance, adds the  
 " Author, I know some Persons who wear on  
 " their Countenances a continual Chearfulness,  
 " Complacency and Openness; and by Ex-  
 " perience, I know it to be their continual  
 " Disposition of Mind: And, on the other  
 " hand, I also know some on whose Faces a  
 " settled Moroseness always strikes the Be-  
 " holder; and know it to be their own  
 " constant Plague, and that of those among  
 " whom they come."

Another Objection may be deduced from the Power we have of altering our Countenance, so that a crabbed sour-faced Man will look as agreeably as one could wish; or a merry Gentleman may, upon Occasion, put on a Countenance as full of Fury as possible. But the Answer to this Objection is obvious. It is necessary we should have such a Power. But the Question is, Whether the morose Man may for a long Time appear pleased, or the happy Man be long displeased? — Whether each of them does not soon return to his former habitual Countenance, when the Occasion of their Alteration ceases?

What

What is observed of *Maniacs*, whose Muscles of the Face are in no-wise distorted, tho' they be in a constant State of Madness, will not be deemed an Objection, if we consider that this happens only because the morbid Madness is involuntary; whereas all the Passions of the Mind, which correspond with, and actuate, the Muscles of the Face, are voluntary, and consequently draw the Muscles subservient to each particular one into Consent. The same may be said of *Idiots* in whom no reigning Gesture of the Face expressive of any Passion can be discerned; because they can have no settled Intention to produce one, or render it customary in their general Conduct; "Whence," saith Dr. *Parsons*, it may be very justly said, such poor Creatures have unmeaning "Countenances."

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## ARTICLE VI.

### *A Dissertation upon 1 Cor. xv. 29.*

*Else what shall they do, which are baptized for (or as) Dead; if the Dead rise not at all? Why then are they baptized for (or as) Dead?*

**T**HE Apostle in this Chapter is arguing not against Infidels, but Christians, and

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and particularly some among the *Corinthians*, that said there was to be no Resurrection of the Dead : His Purpose therefore is to shew, that the Resurrection of the Dead is a fundamental Article of the Christian Faith ; which he proves by two Arguments ; one derived from their own Principles ; and the other from their own Practice ; the first from the Resurrection of Christ, which they believed ; the other from the Ceremony of Baptism, which they had undergone. The Argument from Christ's Resurrection he carries on from v. 13 to the End of v. 28, after which he produces the Argument from Baptism in the Words above quoted ; which I shall first explain at large by a Paraphrase ; and then proceed to clear up the particular Meaning of every Expression.

‘ Besides what will become of these very  
 ‘ Men themselves, that say, there is no Resur-  
 ‘ rection of the dead ; (*who themselves have*  
 ‘ *been baptized as dead*) that is to say, who  
 ‘ themselves have been represented at first as  
 ‘ being dead, by dipping into Water, and then  
 ‘ as living again, by rising out of it ? Why  
 ‘ then, I say, do these Men also undergo a  
 ‘ Ceremony, which represents their own Re-  
 ‘ surrection in Appearance, if there is to be,  
 ‘ as they affirm, no Resurrection at all in  
 ‘ Reality ?’ And thus it appears evidently, that  
 this is an Argument *ad hominem* in favour of  
 the Resurrection of the Dead drawn from

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the Nature, End and Significancy of the Ceremony of Baptism, as it was practiced in the time of the Apostles.

1. *καὶ* signifies here, *besides*; and imports a Transition to a new Argument.

2. *οἱ* before *καταλείποντες*, is not an Article, but a personal Pronoun standing for *αὐτοί*, *ipsi*: and refers to *τινὲς ἐν ὑμῖν*, *Some among you*; (v. 12.) *that say there is no Resurrection of the Dead*; for the Apostle in this Chapter, speaking of Christians in general, uses the first Person plural *we* or *us*; but wherever he speaks of those that denied the Resurrection, he uses the Third (*they*) by way of Distinction, as he does in this Place.

If you construe this Sentence any other-wise; then *καταλείποντες* must be the Nominative Case to *καταλείπονται* in the second Clause; which would be a very extraordinary Pleonasm; and besides the whole second Clause becomes superfluous; and the Particle *καὶ* insignificant; whereas the Interpretation I have offered gives an Emphasis to every Word; a Propriety to the Repetition; and a Force to the whole Argument.

3. *ὡς* signifies here, *as*; and denotes a Representation: in which Sense the Preposition, *pro*, is used in *Latin*; as well as, *for*, in *English*; as for Instance in this Phrase, *be lay for dead*: thus also *ὡς*, is taken in St. Paul's Epistles: 2 Cor. c. v. v. 20. *ὡς* χριστοῦ πρεσβύτερον, *We are Ambassadors*

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*Ambassadors for, or representing Christ.* Διόμειθα ὑπὲρ χριστοῦ; *We pray for Christ*; that is to say, in the Name and Person of Christ, whom we represent. *Heb. v. 1.* πᾶς ἀρχιερεὺς ὑπὲρ ἀνθρώπων καθίσταται; *Every high Priest stands for, or represents Mankind* — More Examples might be produced; but these are sufficient to justify the Meaning I have given to, ὑπὲρ, in this Place; I shall only add here, that the Adverb ὅλως, is used by way of Opposition to, ὑπὲρ. For, ὅλως signifies *upon the whole*; *in fact*; *in reality*; and I have shewn, ὑπὲρ, to signify *by way of Representation, figuratively, in Appearance*; which is no small Illustration to the Apostle's Reasoning.

3. τῶν νεκρῶν refers not to all Mankind at large, but to those particular Persons that are said here to have been baptized; that is to say; the Persons baptized did not stand for other Men, as dead; but for themselves as dead: this appears from the Article, τῶν; which the Apostle never uses in this Chapter, where he speaks of the Dead at large: as you may see in this same Verse 29: and above in the 12, 13, 15, 16, 20, 21: and if he uses the Article in ver. 35: it is because he is speaking there, not of all the Dead, but of those only that are dead in Christ: as is evident from his Answer, ver. 42: where he says; that the ἀνάστασις τῶν νεκρῶν, *the Resurrection*



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*of these Dead, shall be Incorruptibility : (43) In Glory, in Power ; all which is applicable only to the Saints.*

It may not be useless to observe ; that the *Alexandrian* and *Roman* Manuscripts read here ; *ὕπὲρ αὐτῶν νεκρῶν* ; and the Manuscript of *New-College Oxford*, *ὕπὲρ αὐτῶν τῶν νεκρῶν* ; which can only be construed ; *for themselves, as being dead* : For tho' the various Readings ought not to take Place of the Text without good Authority, yet they may help to shew us in what Sense it was understood by the Transcribers of those Manuscripts.

The Author of the *Minute Philosopher* understands by being baptized for themselves, as dead, that Christians are baptized for their own Sakes, or their own Benefit when they shall be dead : In Answer to this, I have already shewn that, *ὕπὲρ*, signifies in this Place as well as in many others, no more than a *Representation*.

But it may be added here ; that, *νεκρῶν* ; cannot be taken for a Participle of the Future Tense ; for wherever this Epithet or the like is given to Christians ; it is always used to signify not a future, but a past Death ; and consequently not a real ; but a figurative one ; thus *Col. iii. Ye are dead, or ye have died : Rom. vi. 11. Reckon yourselves dead—* of which you may see farther Proofs in the Sequel of this Dissertation.

But

But besides that this Interpretation is neither to be reconciled to the Rules of Grammar ; nor to the Idiom of the Apostolical Writings ; it is also inconsistent with the Nature of Baptism ; which does not procure ; but only denote and signify our Resurrection ; neither is it a Means, or Instrument to convey to us the Benefits, we are intitled to by Christ's Death ; but a Token, an Emblem, and a Memorial, to assure us of them, and to put us in Mind of them.

4. *of vavpoi*, or *the dead* ; when applied to Christians signifies ; dead, so as to rise again : dead unto Sin ; in the Flesh ; or dead in and with Christ ; that is to say in other Words ; living unto Righteousness ; in the Spirit ; with Christ ; unto God ; so that dying with Christ is equivalent to living with him ; and the Death of a Christian ; which is the Death represented by Baptism ; is such a Death ; as resembles that of Christ ; and consequently ; a Death, that is to be followed by a Resurrection.

5. For a Confirmation of the general Interpretation I have given of this Text ; compare the following Passages : *Rom. vi. 3. Do ye not understand, that all who have been baptized into Jesus Christ, were baptized into his Death ? 4. Therefore we were buried with him by Baptism into Death ; that like as Christ was raised up from the Dead by the Glory of*

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the Father; even so we also should walk in Newness of Life. 5. For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection, &c.

Col. ii. 12. Having been buried with him in Baptism; wherein also ye have been raised up with him; by Faith in the Power (Operation) of God, who raised him up from the dead.

13. And you being dead with respect to your Sins; and the Uncircumcision of your Flesh; hath he quickened together with him.

20. Wherefore if ye have died with Christ from the Rudiments of the World; why; as though living to the World; are ye subject to Ordinances?

Ch. iii. v. 1 If then ye have been raised up with Christ; (that is; if ye have been represented as raised up with him, or like him; by Baptism) seek those things that are above. 3. For ye have died; and your<sup>1</sup> Life is hid with Christ in God.

1 Peter iii. 21. The like Figure whereunto; (viz. to the Water of the Flood) even Baptism doth also now save us; by the Resurrection of Christ.

It is to be observed from these and other Passages of Scripture; that Baptism is a Representation; of our natural Death; and natural Resurrection; and from thence is used by  
the

Art. 6. Mar. 47, to Mar. 48. 87

the Apostles as a Motive to a spiritual or moral Death and Resurrection; to a Death unto Sin; and a Resurrection unto Righteousness; without which our natural Resurrection will not be a Resurrection unto eternal Life; but unto a second and eternal Death: In this Light the Ceremony of Baptism is considered by *St. Paul*; and *St. Peter* in the Passages above quoted; and in others; but in the Text, which is the Subject of this Dissertation the Apostle considers Baptism according to its original Significancy and Design; which was to represent the Benefit of the Resurrection obtained for us by the Mediation of Christ; and declared by the Ministry of the Apostles; which whoever denied, in the first Place must deny the Truth of the Resurrection of Christ; of which it was the principal End; and consequently of the Christian Religion, of which the Resurrection of Christ was the fundamental Article. Secondly: he must consider Baptism as a Ceremony entirely unnecessary; insignificant; or signifying an absolute Falschood; and therefore must condemn himself, for having undergone it.

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## ARTICLE VII.

*MEMOIRS of the ACADEMY of Sciences in SWEDEN, Vth Tom, for the Year 1744, containing 300 Pages; and Vith Tom, for the Year 1745, containing 290 Pages. (a)*

I Shall in this Abstract select the most remarkable, or most important, Observations.

Mr. *Celsius* has given his Observations on the Inclination of the Needle of the Mariner's Compass. He means not its Declination, but the *lowering of its Point*, which under the Equinoctial Line is *Horizontal*, but towards the North recedes from that Direction, and at *Torneo* describes with said Line an Angle of 78 Deg. 5 Min. That comes very near a right Angle, which would bring the Needle to a Perpendicular. The Inclination is somewhat less at *Upsal*. At a Medium, which Mr. *Celsius* has fixed from many Experiments, the Angle is 75 Deg. 5 Min.

Mr.

(a) *Biblioth. raison.* pour les mois de Juillet, Août & Sept. 1747. Tom, XXXIX. Art. vi.



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Mr. *John Browal* has made several Experiments on *Arsenic*, a dangerous Mineral, which its Affinity with Silver makes an Object of the Care of the Miners on the Mountains of *Harz*. He inclosed it in two Crucibles closely luted, and gave it a very brisk Fire for five Hours; after which time he found the upper Crucible almost full of a Salt of an *Octaedrical* Figure. These Crystals are inflammable. Mr. *Browal* has sublimated them—They ascend in the Form of a white Powder, which becomes Arsenic again, when you put Brimstone to it instead of that, which the Crystals had lost in the Crucible. He does not infer from that Experiment that Arsenic is of the Class of Salts: It is true, it melts in the Water, which it poisons; it forms itself into Crystals; it has an astringent Taste, which tho' it seems to be but weak, yet is extremely durable: But notwithstanding these Likenesses, the Heaviness of that Fossil, the shining, and metallic Appearance of its *Regulus*, the Reduction of Arsenic vitrified, or changed into Salt, by means of the inflammable Matters that are added to it, concur to persuade us that it ought to be ranked among the Metals.

To Mr. *Brand's* Observations on Arsenic Mr. *Tilas* has added some of his own. He has seen Crystals of that Fossil stick to the Walls

Walls of the Buildings, where they give that Mineral the first Work. The arsenical Smoke forms quadrangular Crystals, the Point of which is *Diamond-wise* — It is the Half of an *Octaedra*. Some other Crystals were more flattened. There were in them plane Surfaces like those of the *Minium*.

Mr. *Celsius* has made some Experiments on the Increase of Gravitation, which is observed towards the North. In the small Distance between *Upsal*, and *London* he has determined that Increase to  $\frac{6}{10000}$ . This is a new Confirmation of the Figure of the Earth as given by Sir *Iaac Newton*.

Mr. *Polhem* has given the Plan of a new *Crane*, he lately invented.

Mr. *Salbers* has found out new Uses Vitriol may be put to. It is very fit to preserve Wheels from rotting. When your Wheel is thoroughly finished, put it in a large Iron Vessel, and set o'boiling about it a Solution of Vitriol. That astringent Water so hardens the Timber, that it is no more liable to Putrefaction.

What is here said of wooden Wheels in particular, may, no Doubt, be understood also of all Sorts of Timber-work, which by reason of the many Holes, and Chinks, which the Nature of the Work requires, are very apt to rot.

Mr. *Triewald* has ascertained a Property, in *Camphire*, which before was little known.

It

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It has been used but with great Fear, and Caution, in *Exanthematic* Fevers. Mr. *Triewald* has completely tried it. Sixteen Grains proved sufficient to procure the Patient a sleep, which infallibly foreboded the Cure—A few Dozes more perfected his Deliverance from that formidable Disease.

A Peasant, whose Name is *Taepp Matts Larsson*, has sent in a Letter to Mr. *Triewald* his Method for turning the barren Marshes in *Sweden* into profitable Land. He mixes the Leaves of Fir-trees with Limestone, and calcinates both. The marshy Land manured with that Composition has yielded him good Crops of fine Rie.

Mr. *Kyronius* has given in a Memoir on the Culture of Hops. 'Tis not the Coldness of the Climate that hurts this useful Plant, 'tis the Moisture occasioned by a long Winter, that sticks to its Roots, and forms about them a destructive Mustiness. To prevent this, Mr. *Kyronius* has successfully uncovered the Roots in the Spring, brushed them clean, and left them two or three Days exposed to the Air, and Sun, to dry them.

I thought proper to mention this Management because the same might prove useful in this Country as well as in *Sweden*.

Mr. *Triewald* gives us a Method to imitate the *Aurora Borealis*, or Northern Light. Let into a dark Room a Ray of Light through  
a Prism

a Prism first, and from thence through a Glass full of Brandy. The Ray dispersed thence on the Wall represents the *Aurora Borealis*.

Mr. *Hiorter* has given, from the Papers of the late Mr. *Celsius*, meteorological Observations for the Year 1743.

The middle Height of the Mercury in the Barometer has been 25 Inches  $\frac{3}{4}$ , which seems to be unaccountable, because the Mercury does not fall to that Degree but on pretty airy Mountains, and the Land on which *Upsal* stands appears not much higher than the Sea.

Mr. *Klingenstierna* has endeavoured to find out the successive Diminution of the Degrees which shorten as you go towards the North. He followed *Newton's* Positions, and his Numbers agree precisely with the Numbers of the Observation itself. He judges, as well as the *French* Academicians, that *Newton* has been too modest, and that the Observation gives the Degree of Longitude under the 60th Deg. of Latitude four *Toises* (24 Feet) shorter than it is by *Newton's* Calculation.

In the late Mr. *Hiaerne's* Laboratory has been found a Memoir on the *Lychen Eryngii Folio*, which is very common in *Iceland*, *Lapland*, and in the North in general, and grows also in great Plenty on the Mountains of *Germany* and *Switzerland*.

From

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From the Wisdom, and Goodness, of the Creator we have Reason to presume that those things, which Nature produces very copiously, are invested with good Qualities. Mr. *Hiaerne* reasoned thus; and upon Trial was not disappointed. He boiled that *Lychen* in Milk, took it, and found that it is a very pleasant, and very mild laxative. By a Chymical Analysis he also found in that Plant nearly the same Principles with the Principles of Tartar.

Mr. *Triewald* gives the Description of a *Ventilator* of his own Contriving. It gives 50400 Cubic Feet of fresh Air *per* Hour, which is more than is conveyed by Mr. *Hales's* Machine now generally made Use of in *England*.

Mr. *Salberg* has found out that a Solution of Vitriol destroys Vermin, particularly Bugs. To make surer of Success he advises to mix with the Solution of Vitriol the Pulp of *Coloquintida*, and lay it carefully on the Chinks, where those Insects are lurking.

Mr. *Elvius* has demonstrated that the Diagonals of a Square inscribed in a Circle, and the Diagonals of a Square circumscribed to the same, cut one another in one Point.

Mr. *Polhem* has invented a Machine to stop a Coach when the Horses have taken Head, and are running away. It may also stop the too precipitate running of a Coach  
in

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in a steep Descent. It is an Iron Axle with two Branches, which you may oppose to the Rotation of the hind Wheels, and will resist the greatest Efforts of frightened Horses.

Mr. *Elvius* has given a Memoir to find out the Meridian by Means of the direct Ascensions of two Stars.

Till the Year 1747 the Academy admitted among their Members such Persons only as lived in the Kingdom : But they have received since some Foreigners. Mess. *De Jussieu*, and *De Sauvage* have been elected for France — Mess. *Clayton*, and *Collinson* for England. — Mess. *Van Swieten*, and *Gmelin* for Germany, — and Mess. *Gesner*, and *Haller* for *Switzerland*. The Academy is free from Postage throughout the Kingdom. — It is composed of the Persons of the greatest Distinction in *Sweden* by their Birth and Learning.

ARTICLE VIII.

*A Dissertation upon Matthew ii. 23.*

**S**T. *Matthew* in his Gospel Ch. ii. v. 23. says, that *Joseph* the Father of *Jesus* came and dwelt in a City called Nazareth ;

ὁ παῖς

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ὅτι; πληροῖται τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι καλεῖσθαι Ναζωραῖος :  
that is, That the Saying of the Prophets  
might be fulfilled ; *That he should be called a*  
Nazarene ; or *the Nazarene.*

Divines have searched the Books of the  
Prophets for such a Prediction ; but with  
so little Success, that they are reduced to  
make it out from the two following Texts ;  
One of which is nothing at all to the Pur-  
pose ; and the other is at the best a distant  
Allusion.

The first is in *Isaiah xi. 1.*

*And there shall come forth a Rod out of  
the Stem of Jesse ; and a Branch shall grow  
out of his Roots : Where the Word, Branch,*  
is express'd in the Hebrew by, *Netzer* ; which  
bears some Affinity in Sound, but none in  
Sense to, *Nezir*, or *Nazir*, the Hebrew  
Term for a *Nazarite*, or *Nazarene* ; which  
signifies a Person consecrated to God ; and  
accordingly Mr. *Collins* triumphs over the  
Christian Commentators in this Place ; and  
with some Reason treats this Solution, as a  
Shift to save the Credit of *St. Matthew.*

The second Text is in *Judges xiii. 5* and  
*7* : Where the Angel in prophesying the  
Birth of *Samson*, tells the Woman ; —  
*The Child shall be a Nezir, or Nazarite unto*  
*God from the Womb ——— to the Day*  
*of his Death.* But besides that the Book  
of the *Judges* cannot be reckoned among  
the



the Books of the Prophets : This Prophecy being literal with respect to *Samson*, can only be figurative with respect to Christ : Now the Words of St. *Matthew* direct us manifestly to a literal Prophecy ; relating immediately ; and expressly to Christ ; and such a one, though it is not to be found in the common Translations ; not even that of the Septuagint ; yet it is extant in two Places of the Pentateuch in the Original ; so that St. *Matthew* had good Authority for his Quotation ; and for naming the Prophets in the plural Number, since the same Prophecy was delivered by two different Persons : *Jacob* and *Moses* ; in their last Blessings upon *Joseph's* Tribe ; The first in *Genesis* xlix. 26 : The second in *Deuteronomy* xxxiii. 15.

But for the better Illustration of the Subject ; I shall quote both Passages at length ; translated from the *Hebrew* more accurately than they are ; as they stand in our *English* Version.

*Genesis* xlix. 22. *Joseph is a fruitful Bough ; (or Son), even a fruitful Bough ; (or Son) by a Well : whose Branches (or Daughters) run over, or go beyond the Wall.* 23. *The Archers (or Masters of the Arrows) have filled him with Bitterness ; and shot at him, and hated him.* 24. *But his Bow abode in Strength ; and the Arms of his Hands were made strong by the Hands of the mighty God of Jacob. From thence is the Shepherd, (and) the Stone of Israel.* 25. *From God thy*

*thy Father ; and he shall help thee : With the Almighty ; and he shall bless thee : With Blessings from Heaven above, Blessings of the Deep that lieth under : Blessings of the Breasts, and of the Womb. 26. The Blessings of thy Father have prevailed above the Blessings of my Progenitors unto the Bound of the Hills of the World (i. e. unto the Extremities of the Earth :) They shall be on the Head of Joseph, and upon the Crown of the Head of — Him that is separated from among his Brethren (Heb. of the Nezir, or Nazarene of his Brethren.)*

*Deut. xxxiii. 13. And of Joseph he said, Blessed of the Lord be his Land : from the precious things of Heaven ; from the Dew ; and from the Deep, that lieth under. 14. And from the Products of the Sun ; and from the good things produced under every Moon ; (i. e. the yearly and monthly Fruits.) 15. And from the Head of the Mountains of the East ; and from the Riches of the Hills of the World ; and from the Riches of the Earth ; and of the Multitudes (or Fulness) thereof : and from the Good-will of him that dwelt in the Bush : Let these come upon the Head of Joseph, and upon the Crown of the Head of the Nezir, or Nazarene of his Brethren.*

It is manifest that these Blessings are too extraordinary, to be understood in Favour of Joseph the Patriarch or of his Posterity : to

none of whom the Title of the *Nazarene* was ever given, neither could it belong to any of them in any Sense of the Word : These Blessings therefore were directed to the *Messiah*, as the *Jews* themselves understood them to be ; and in this Sense the Authors of the Septuagint Version have translated the two Passages above-mentioned ; but agreeably to their Expectations of a temporal Prince ; they have perverted every Circumstance of the Sufferings of Christ ; and have expressed the Clause of *Nezir* &c. in particular, in *Gen.* xlix. 26. by *ἀδελφῶν*, the *Brethren* over whom he presided ; and *Deut.* xxxiii. 15. by *δοξαθεὶς ἐν ἀδελφοῖς*, glorified among his *Brethren* : both which are different from the Original ; and from their own Translations of the same Word in every other Place : As for Instance, in *Judges* xiii. 5. where they translate *Nezir* by *Ναζὶρ* : And *v.* 7. by *τὸ ἅγιον τοῦ Θεοῦ* : Both which are right ; the one according to the Letter ; the other agreeably to the Sense of the Original : whereas the two former depart widely from both ; and the last in *Deut.* xxxiii. 15. is downright Nonsense ; and not to be construed by any Rules of Grammar ; *Ὀΐζ, καὶ ἐπὶ κορυφῆς δοξαθεὶς ἐν ἀδελφοῖς. ἔλθαισαν ἐπὶ κεφαλῇ Ἰωσὴφ* : The Christ was therefore according to these two Predictions, to be the Son of a Man called *Joseph* ; and to be called himself the

Art. 8. Mar. 47, to Mar. 48. 99

the *Nazarene*; both which Characteristics were met in *Jesus*: He was the reputed Son of *Joseph*; and he was universally known by the Name of *Jesus of Nazareth*; or the *Nazarene*; He was also a *Nazarite*; not indeed according to the particular Form appointed by the Law of *Moses*; but in the highest spiritual Sense; by the Holiness of his Birth; his Office; his Doctrine; and his Life; being sanctified unto God by the Holy Ghost at his Baptism; and having made it his whole Business to glorify the Name of his Father; to promote universal Holiness; and to procure the Salvation of Mankind.

St. *John* in his Gospel, chap. i. ver. 45, 46. quotes expressly *Moses* upon the like Occasion; *Philip findeth Nathanael; and saith unto him; We have found him; of whom Moses in the Law, and the Prophets did write: Jesus, the Son of Joseph; of Nazareth: And Nathanael said unto him, Can any thing good come out of Nazareth? Philip saith; Come and see.*

St. *John* had certainly an Eye to the two Texts above-mentioned in this Relation; though it does not appear that *Philip* thought of them at this time; otherwise he would have refuted *Nathanael's* Objection: he meant only that *Jesus* was the Prophet, or Messiah foretold in general by *Moses*, and all the Prophets: which he had concluded from

the Works, that he saw him do; or the extraordinary Wisdom that he heard him speak with.

From hence we may understand, for what Reason the Apostles affected always to distinguish Christ in their public Discourses to the *Jews*, by the Name of *Jesus of Nazareth*; because it was an Epithet appropriated by the Prophets to the *Messiah*; which the *Jews* had given to *Jesus* by way of Reproach; but fulfilled the Prophecies by this Means; as they did many others, without intending it.

I shall conclude with observing that the Study of the Scriptures in the original Languages is the only Method of removing most of those Difficulties that are urged against them; and this is the Duty, not only of the Divines; but of the Free-thinkers: since it is equally unworthy of a Man of Sense and of Candour, to justify or to condemn without Examination.

S. V.

ARTICLE

ARTICLE IX.

Beskrifning ofwer de Lapmarker. (a)

*That is to say,*

*A Description of Lapland, by Peter Högström, A. M. Missionary and Curate of Gelliware. 8° Stockholm, 1747. pag. 271.*

THE Author was enabled to give a better Description of this Country than others, as he has lived in it several Years, and understands its Language perfectly well. Accordingly his Account of it differs much from those of Travellers, who are often obliged to take Things upon Trust, as having neither Time nor proper Opportunity to enquire into the Truth of what they are told.

Mr. *Högström's* Intention is to encourage the *Swedes* to take more Notice of *Lapland*, than they have done hitherto, and shews that they would soon reap the Benefit of their Care; whereas they hardly get any Thing from that vast Country, as it is now. It has been falsely represented as having nothing

(a) See Biblioth. raison. Tom. XL. pag. 255.

thing but Mountains for ever covered with Snow, Bogs impassable, and Fields so barren as to produce nothing but Moss; to which they add, a constant Darkness during the six Months that the Winter lasts, and in Summer a vast Quantity of intolerable Insects, which destroy Animals, and are a never-ceasing Plague to Men. Our Author absolutely denies Part of these Relations, and on the contrary affirms that he has found between the Mountains of *Lapland* beautiful Valleys and excellent Pastures. The new Inhabitants of this Country have sown Corn, which comes to Perfection in so surprising a short Time, that they gather their Harvest fifty-three Days after its being sowed. With a little more Application, and Prudence in the Choice of their Soil, they might probably avoid Part of the Inconveniencies, which hitherto have occasioned their ill Success in Husbandry.

In the Wilds of *Lapland* there is a vast Plenty of savage Beasts, and of several Kinds of Animals, whose Furrs are extremely valuable: There are also some black Foxes, whose Skins bear a great Price. The Mountains of *Lapland* are neither very high nor steep; one may easily pass them on Horse-back; which is become practicable in *Swisserland*, not till after the Work of many Ages.



Ages. What has been reported of Clouds carrying away Travellers, and throwing them down into Precipices, is entirely fabulous.

Mr. *Högström* is so far from granting the disadvantageous Notion given of this Country to be true, that he is almost tempted to give it the Name of an earthly Paradise, and this on Account of some beautiful Prospects he has seen, and of the quiet and peaceful Life he enjoyed there.

Their long Winters are not so frightful as the Neighbourhood of the Pole would seem to require it. The Sun there disappears seldom entirely, not even at the Time that he forsakes the Countries nearest to the Arctic-Circle; its setting and rising are, in a Manner, joined by long Crepuscles; the Moon takes its Office, and leaves the Horizon neither Day nor Night. From the Month of *March* the Sun hardly forsakes the Horizon; then they have no Nights; their Summer has its Heats with Abundance of Flies; which however are not so troublesome as has been reported by Travellers; our Author assures that they are tolerable; that it is seldom that the Rein-Deer die of the Disorder they occasion; but that these useful Animals are subject to other Distempers more fatal to them.

The *Sames*, (for that is the right Name of those People we call *Laplanders*, which  
Name

Name they take for an Affront,) are, according to Mr. *Högström*, *Scythian* Colonies; he even inclines to think them descended from the ten Tribes transplanted by *Salmanazar*, so great is the Resemblance he finds between them and the *Jews*. The *French* Journalist thinks that Resemblance much stronger yet with Respect to the *Groenlanders*, the *Ostiacks*, the *Samoyeds*, and the other Nations in the Neighbourhood of the *Icy-Sea*. Their religious Service, their Manners, and even their Make, are much the same; and one would be apt to think that those Men who had less Bravery were driven by the most warlike Nations to the remotest Parts of the North, and forced to take Shelter in those Climates, which no Body envied. He also finds essential Differences between the *Hebrew* and the *Laplandish* Tongues; the latter having Cases, like the *Latin*, and even more; it also forms Conjugations and Combinations, by altering the last Syllable; and he imagines it has great Affinity with the *Hungarian* Tongue.

The *Laplanders* draw their Origin immediately from God; they indulge themselves in this Piece of Vanity in common with the bravest Nations of Antiquity. They say that God created two Brothers; that a Storm arose; and one of them, from whom the *Swedes* are descended, being frightened

at

Art. 9. Mar. 47, to Mar. 48. 105

at it, hid himself under a Tree ; but that the other being more courageous weathered the Storm unconcerned ; and that it is from him the *Sames* are descended.

Agriculture is totally neglected by these People ; they live on Game, Fish, and Rain-Deer ; for when a *Laplander* employs himself in Husbandry, he then becomes a *Finneſe* ; and this way of Life gives quite a new Turn to his Behaviour, and absolutely changes his very Name and Language. Those among them in easiest Circumstances live almost entirely on Milk, Cheese and Rain-Deer's Flesh ; this Animal, besides serving for Food supplies them also with Cloaths and Carriage. The *Laplanders* have no fixed Habitation ; they pass their Winter in Woods, both for the Conveniency of Fire, and for that Moss, or rather *Lichen*, which serves for Food to the Rain-Deer. At the Return of the Summer, they all repair to the Mountains of *Lapland*, not to avoid Flies, as some have said, for there is greater Plenty of them there than in the Valleys, but to get Pasture for their Cattle. There the Rain-Deer give them full Employment, as they often forsake their Masters to return into the State of Nature, or by going astray are exposed to be devoured by Wolves. A *Laplander* is constantly upon the Watch, and he and his Dogs are for ever in Motion

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to keep together those Animals which never acquire the Tameness of Sheep, nor the Fidelity of Dogs. Those who possess Herds of Cattle are the rich People of the Country; some of them, says Mr. *Högström*, are Masters of some Thousand Rain-Deers, and are besides worth three or four thousand Ounces of Silver, in Jewels, or *Dutch* Crowns. Those who apply themselves only to Hunting and Fishing are the poorest Part of the Nation; as their Success is precarious, they are often greatly distressed, like the hunting People of *North America*. If they have good Sport, they gorge themselves to a beastly Excess; and as they do not understand the Art of preserving Meat, they are frequently reduced to such Want, as to feed even on Dogs, which are so useful to them in hunting; nay such is their Misery, as to be sometimes reduced to eat dead Horses and half putrified Fish.

Whatever be the Condition of a *Laplander*, his Dwelling is always the same; he has no other Habitation but a portative Cabin, in the Form of a Cone, which he may easily carry along with him. The Necessity they are under, of finding Pasture for the Rain-Deer, forces those People every Day to move from Place to Place, so that their whole Life is spent in settling and moving.

For

Art. 9. Mar. 47, to Mar. 48. 107

For these Expeditions they have no other Conveniency but their Rain-Deer, and in this they are happier than the *Americans*, who are obliged to carry their own Baggage, Provisions and Children. The *Laplanders* move all these by means of their Rain-Deer; which however are neither so strong, nor so swift, as they have been represented in some Travels. It is absolutely false that a Rain-Deer goes fifty *German* Miles in a Day; the most they can be made to go is six or seven of those Miles, or sixty three of ours, at a Stretch, and on frozen, or well beaten Snow.

The *Laplanders* make use of Salt, tho' the *French*, who were sent to that Country to make Observations, have reported to the contrary; they get it from their Neighbours the *Swedes*: They also eat several small Fruits, Straw-berries, Rasp-berries, and the growing Stalk of the Yellow Flowered Angelica; which they use both as an aromatic Plant and as a Medicine. Men here do all the Work to be done, which is the Reverse of what is practiced in *America*, where Men leave their whole Business to Women. Strong Liquors are but too common in *Lapland*, so much so, that the Magistrates have been obliged to stop the Sale of them; for they proved as fatal to these

poor People as to the Inhabitants of *Canada*.

As for the Character of the *Laplanders*, Mr. *Högström* gives a quite different Idea of it, from that which has been given by Mr. *Linnaeus*, and which is generally received in *Europe*. They are Men, as vicious as we are, and with less Virtue. The highest Degree of Pride, Avarice and Ill-nature is to be found among them : Their rich People despise and oppress the Poor much more yet than is to be seen among polite Nations, where personal Qualifications may sometimes, and in some measure, make Amends for the Want of Fortune. A *Laplander* in Want is assisted by no Body, and must unavoidably perish if he be deprived of the Means of earning his Subsistence, nor will he ever be able to get a Wife as long as he remains in Poverty. As useless as Women are here, they are to be bought with ready Money only, and are bargained for in the most sordid Way. Sometimes these Bargains take two or three Years before they are concluded ; and then the poor Lover must be ruined in Presents and Brandy. Beauty, or Virtue, are never taken Notice of ; Fortune is the only thing minded, and all other Qualifications are of no Value.

Mr.

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Mr. *Högström* grants Part of what has been said of the Slovenliness of these People, which is owing to the Custom they have of never taking off their Cloaths, not even in the Night. He assures us however that their Women are not ugly, and that they wash themselves and take some Care of their Persons, and that their being black is their greatest Disadvantage, and an unavoidable one in a Country where People are constantly exposed to stormy Winds, and are obliged to live for ever in Smoke.

The *Laplanders* are not at all shocked at a young Girls going astray, so far from it, she will have the more Lovers for having given early Proofs of her Fruitfulness; they dread nothing more than Barrenness, and it is a Merit to have given Marks of the contrary Virtue. They are naturally fearful, and faint away at the least Noise. Mr. *Högström* however will not allow that they are such Cowards as they have been represented; for they often fight and wound one another; some have got Preferments in the Army, and under *Gustavus Adolphus* there were a few who rose to the highest military Posts.

The *Laplanders* have few Disorders; no Fevers ever afflict them; and the Small-pox, so fatal to the *Groenlanders*, makes no great Havock among them. The Phtific is the Distemper they dread most; To cure it they  
use



use an extraordinary Method, that is, vomiting till they bleed at the Mouth. They have also the Medicine called *Moka* by the *Tartars*.

Idolatry was never well rooted out of this Country, tho' the Laws force the *Laplanders* to conceal it. They have Idols in the same Manner as the *Tungus*, which are made of small Pieces of Wood in the Form of a Bilboquet and coarsely wrought; to which they give the Name of *Saite*, which is also used by the *Tartars*. They make them Offerings, and rub their Mouths with the Blood of the Beasts when their Sports have been successful; they also beat and burn them, as the *Tungus* do, when their Offerings prove of no Effect. There are also Stones of a Configuration somewhat uncommon, and found near Water-falls, or great Lakes, to which they tender a religious Service. To these they offer the Blood and Bones of Rain-Deer.

Manicheism prevails also among them, as it does among all Pagan Nations. The *Laplanders* acknowledge two Supreme Beings, the one good, and the other wicked: The First created the Earth, and the Second hindered him from blessing it with as much Happiness and Perfection, as he could have wished: Were it not for the wicked God, Rivers would have flowed with nothing but Milk,

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Milk, all Trees would have born Rasp-berries, and Rain-Deer Moss would have been plenty every where. This is the Idea these savage People have formed of an earthly Paradise.

To these supreme Gods the *Laplanders* have added a Third, who is rather good than bad, whom they call *Thor*, and whom they say was born of a wicked Being, but educated by the benevolent Deity; they offer their Vows to him, which they pay in Bones and Horns of Rain-Deer. They worship their Gods with the profoundest Marks of Humility, by crawling on their Knees to approach their Presence.

Their Priests who make use of the magical Drum are seldom to be met with, since their Impositions are punished with great Severity. Mr. *Högström* seems persuaded that most of their Art is mere Imposition; as for the Winds that they sell, that is very ill imagined, since no *Laplander* ever comes within six *Swedish* Miles of the Sea.

The established Religion of the Country is the Christian, such as is taught in the *Lutheran* Church. All the *Laplanders* are baptised, and divided into Parishes; in the Year 1746 there were ten, and as many Chappels of Ease annexed to them; they have also Schools where they educate the *Lapland-Children*. The Pains that are taken

to convert these unhappy People begin already to have some Success, especially since their Ministers have learned enough of their Language to preach in it. The Nation look upon this as a Compliment, have great Regard for their Priests, and express great Gratitude to the *Swedes* for the Pains they take in instructing them.

All the *Laplanders* are subject to the King of *Sweden*, and he it is alone that they call their King ; tho' there are some who go in the Summer to feed their Rain-Deer in the Dominions of the King of *Denmark* or those of *Russia*, and who pay a certain Tribute to those Powers on that Account.

Give me leave to add that all the Maps of *Lapland* are deficient in this respect, as they divide it into three different Parts, of which they give only the middle Division to the King of *Sweden*. Mr. *de l'Isle*'s Map seems to agree well enough in every other respect with Mr. *Högström*'s Description.

## ARTICLE X.

Some *OBSERVATIONS* on Mr. *CHUBB*'s  
Posthumous Works, 2 Vol. 8°. *London*.  
1748.

**H**AVING promised, when I began this Journal, to give an Account of the  
most

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most remarkable Books, either foreign, or printed at home, I think myself obliged accordingly to take some Notice of this extraordinary Performance. Mr. *Chubb* hath appeared to the World, as an Author, since the Year 1711, when he took his Share of the Controversy occasioned by Mr. *Whiston's* Preface to his *Primitive Christianity reviv'd*; and wrote a Dissertation on the *Supremacy of the one God and the Father of all*; since that Time he has given out several Treatises on religious Subjects, in which, tho' he attacked several systematical Tenets, yet he always professed himself a Christian. He went indeed farther than is well consistent with that Appellation, especially in what he wrote on *Miracles*; however he still seemed to be persuaded of the Divinity of *Christ's* Mission. It will appear, I believe, to every attentive Reader that he has since altered his Opinion.

The several Treatises, of which these two Volumes of posthumous Works are composed, seem to me, ultimately to center in one Point, *viz.* to shew that God never granted any Revelation to Mankind. To enable the Reader to judge whether I have mistaken the Sense of the Author, I shall give a short Exposition of almost every Tract, and add here and there some Observations upon them.

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The first is intitled, *Remarks on the Scriptures*, &c. He says that he has been accused of having *fallen foul of the Bible*, because, *truly he has taken the Liberty to enquire into the Conduct of some of our Old Testament Saints*. In which of his former Works he has done this, I do not at present recollect; all I can say is, that he does not mend the Matter here, (a) as he affirms, "That there are in the Bible, many disagreeing Parts, which are not to be reconciled—that it has been the Parent of Doctrines most dishonourable to God, and most injurious to Men; such as the Doctrines of absolute unconditional Election and Reprobation, of religious Persecution, and the like;—that it contains Things much below and unworthy of the most perfect Intelligence, and boundless Goodness," &c.—To prove this last Charge, he alleges the Curses contained in some Psalms, and what he calls "the Travels and Adventures of *Naomy*, and her two Sons, *Mablon and Chillon*," &c.

But he is not satisfied with enquiring into the *Conduct of some of the Old Testament Saints*. The Doctrine of absolute Predestination, he so much exclaims against, is, according to him, expressly taught by *St. Paul* in

in his Epistle to the *Romans*, and it seems the Author had not read Mr. *Taylor's* excellent Exposition of that Epistle, otherwise I believe he would not have fathered on St. *Paul* a Doctrine, so justly abhorred by all reasonable Christians. And indeed it is not fair, either to make an Author speak Nonsense, or to give a shocking Meaning to his Words; while they will bear a reasonable Sense.

This Observation I apply in Answer to what Mr. *Chubb* objects against our Saviour's Sermon on the Mount. He thinks that *Jesus Christ*, (if ever he came into the World) could not be the Author of that Sermon, or could not deliver it in the Manner we have it now; that therefore, either the Evangelists have wronged him, or his Successors have strangely altered what was written by the former; and that the moral System of the Gospel, as it is expressed, so far from being superior to every other, as Christian Divines represent it, is much inferior to them all. His Attack is chiefly levelled at what our Saviour saith against (b) resisting Evil—(c) Swearing—(d) hating our Enemies—(e) taking Thought for the morrow—(f) and making Feasts for the Rich, &c. He says that if *Jesus Christ* be a Legislator,

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(b) *Matth.* v. 39. xxvi. 52. (c) v. 34. (d) v. 43.  
(e) vi. 34. (f) *Luke* xiv. 12, 13.

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he ought to have expressed his Laws in such a manner as that the Sense of them could not be perverted — that therefore we are to take these Laws in the most literal Sense — and that in this Sense they are such as no ways agree with the Good of Society, because — A proper universal Resistance and Retaliation of Evil is better than an universal Non-resistance — Truth is better supported and mutual Confidence better secured by religious Swearing than by Non-swearing — The being affected to, and treating Persons differently, and suitably to their respective different Characters, contributes more to human Happiness, than the being affected to, and treating Persons of all Characters alike, whether good, or bad, &c. — That Thoughtfulness and Industry, which Man's present indigent Condition, or the present Constitution of Things calls for, contribute more to the Good of Society in general, and his own private Good in particular, than that Thoughtlessness and Indolence, as to worldly Goods, which *Christ* requires — And sitting down to Meat with Friends, Relations, &c. whilst the Necessitous are properly taken Care of, contributes more to human Happiness, than sitting down to Meat with the Poor, &c. exclusive of the Rich.

Now I humbly ask whether this be not perverting the Sense of an Author? Was there



there ever a Man, before Mr. *Chubb*, who really imagined that *Jesus Christ* forbad entertaining one's Friends, and sitting down to Meat with any others but the Maimed ? &c. The plain and obvious Sense of the Words must therefore be, and certainly is, that besides entertaining our Friends &c. ? we are also to *call in*, or to give Assistance to, the Poor, &c. This Sense naturally occurs to the Mind of every Man that reads those Words, and it is the Sense given to them by all Christians from the Beginning, without any one known Exception, besides Mr. *Chubb*.

As for the other Places the Author has taken to Task, it is only since these two Centuries past that a few Christians thought of taking them in a strict literal Sense ; and imagined he forbad even Oaths before a Magistrate, and all manner of Resistance ; whereas all the rest of the Christian World took those Precepts not as being applicable to all Cases and Circumstances, but thought themselves at Liberty to apply them only to private Life, and not as Rules of civil Government, with respect to which it does not appear that either *Jesus Christ*, or his Apostles ever intended to give any Directions at all. And this I take to be the essential Difference between the Law of *Moses* and *Jesus Christ's*, that the former contained Instructions for Civil Magistrates ; they were  
to

to order a complete Retaliation, *Eye for Eye, &c.* but it had none at all for private Life; whereas the Law of the Gospel is intirely confined to a private Life, or to that Behaviour which private Men are to have one with another. Our Saviour's Precepts, considered in this Light, were not designed to repeal the Law of *Moses*, but only to shew the Imperfection of it; as if he had said; "*Moses* has provided only for those Cases where the Civil Magistrate inter-feres, but I say that this is not a sufficient Rule for you; you are not to resist Evil, nor to swear at all," &c. And I am the more surpris'd that Mr. *Chubb* did not find out that this was plainly our Saviour's Meaning, as by reading over the whole Sermon on the Mount he would have found parallel Places, which cannot be turned into any other: This, for Instance, (a) *Ye have heard that it was said by them of old Time, Thou shalt not kill, &c. But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in Danger of the Judgment.* It is certain that *Christ* meant not to repeal the Law against Murder, but to add to it some things which *Moses* had not taken Notice of; and this Place may

(a) *Matth.* v. 21, 22.

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may serve as a Key to explain others expressed much in the same Manner.

If it be still objected that the Evangelist ought to have expressed that this new Law was only for private Life ; I answer, that there was no Necessity for his doing it, as the Circumstances of those he was speaking to required they should understand it in that Sense. When *Moses* ordered the Retaliation above-mentioned, (g) or the *swearing by the Name of the Lord*, he did not think it necessary to add that private Men were not to be indulged with the Privilege of retaliating, or of receiving Oaths, because he was speaking to a whole Nation, whom he had just formed into a Body Politic ; and in the same Manner *Jesus Christ* did not think necessary to say that his Rules were to serve for private Life only, because he was speaking to a Set of private Men, who formed not a Body distinct from the Body of the Nation they belonged to, and who therefore could only take what was said to them in such a Sense as was relative to their Circumstances ; and this is another essential Observation ; viz. that these Precepts of our Lord were not designed for all Men, nor to be applied to all Circumstances ; for he applied them only to those he was speaking

(g) *Exod. xxi. Dent. vi.*

ing to, viz. his Apostles : (*I say unto ye*). They were to be quite unconcerned as to worldly Affairs, as they were persecuted, and as their Apostleship required their whole Attention.

Perhaps it will be said that, if *Jesus Christ's* Doctrine in these respects be thus confined to the Apostles, the Consequence will be that it is of no Use to us ; to which I answer that it may serve for a Rule whenever there shall be a Parity of Circumstances ; for Instance, private Men are not to use Resistance, any other way, than by applying to Magistrates ; and even then they are to *love their Enemies*, not equally as they love their Friends, as Mr. *Chubb* explains it, but in Proportion as they may in other Respects be amiable, and they are to do good to all Men, as much as it lieth in their Power. This is what the Law of *Moses* had not recommended, and to which therefore the Gospel is an excellent and necessary Supplement.

The second Tract contains Observations on the first and third Propositions in Mr. *Warburton's* divine Legation of *Moses* ; wherein the Grounds of Association, and the Bandages by which Societies are held together, are considered. Mr. *Warburton* insists upon it, that such is the Strength and Prevalence of the human Appetites and Passions, that

that no Principle in Nature, exclusive of the Belief of the Doctrine of Futurity, is sufficient to curb, or restrain them; and that human Laws, together with a due Execution of them, are insufficient to answer that Purpose. Mr. *Chubb* on the contrary saith, that Honour, Honesty, Duty and Conscience, together with the Sanctions annexed to human Laws, are sufficient—that those who say they would not be restrained by them shew, that they are prepared and disposed to be guilty of every Vileness, their Appetites and Passions may excite them to, and consequently are not to be trusted—and that human Association has no Relation to, or natural Connection with any other, but the present Constitution of Things. But I humbly apprehend that the Question is not whether a certain Number of Men might be sufficiently actuated by Honour and Conscience, but whether this would be the Case of all Men, or the Generality of them: Nor is the Question, whether a Society might subsist without the Belief of another Life, but whether the Purposes of Society are not better answered by that Belief than they should be without it. I believe no Man would take upon him to answer this Question in the Negative; and consequently propagating the Belief of the Doctrine of Futurity is acting for the Good of Society. There

is a Question, which perhaps it were somewhat difficult to resolve, *viz.* how far a Man, who expects to be no more after Death, might be influenced by Honour and Conscience; but it is a Question, which cannot be discussed in this Abstract.

After these two Tracts comes the Author's *Farewel* to his Readers, containing Eleven Sections.

Sect. 1. The Introduction; wherein those Points, *viz.* of divine Impressions on Men's Minds; of special Grace; of the Virtue and Merit of Faith; and of St. *Thomas's* Unbelief, are particularly considered.

It is not surprising the Author should deny the Possibility of a Man's knowing certainly, whether any divine Impressions are, or have been, made upon his own Mind, as he denies the Use of Miracles; for till this latter Point be cleared up, his Conclusion is just; and on the contrary, if it be proved that Miracles may be wrought, and may serve as Proofs of divine Influence, then there can be no Difficulty in supposing that an Impression, that has the Sanction of, or is accompanied with, a Miracle, is a divine Impression.

St. *Thomas* being blamed for having suspended his Judgment on the Resurrection of *Jesus Christ*, until he saw him, affords to Mr. *Chubb* a Presumption that more Merit

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is here ascribed to believing upon *weak*, or *no*, Evidence, than believing upon *strong* Evidence. But this I take to be a mistaken Inference. The *Faith* required of St. *Thomas* was no more than a reasonable *Confidence*, grounded on that Variety of Miracles which he had been Witness of, and which ought to have convinced him of the Truth of whatever was said by his Lord. In common Life, we often do, and are obliged, to proportion our Belief, or Confidence, not to the Degree of external Evidence that offers, but to the Opinion we have of the Person to be trusted; and it were preposterous indeed, to require from a Friend, whose Honour and Virtue we have experienced, and have been Witnesses of, for a Number of Years, the same Evidence to support what he tells, or Promises, as it were reasonable to expect from a Stranger whose moral Character we know nothing of. *Jesus Christ* had an undeniable Title to the Confidence of his Apostle, and what he told him of his Want of Confidence must therefore be deemed, not only a reasonable, but a kind, Reproach.

Sect. 2. concerning a Deity: wherein those Doctrines, *viz.* of the Divine Unity; of a treble or compounded Deity; of the *Jewish* Theocracy; and of the Divine Partiality, are particularly considered.



There might be several Observations made upon what the Author saith on each of these Articles; but I think it is better to say nothing than to give bare Hints on such Subjects as these, each of which would require a whole Dissertation to be properly discussed, or at least could not be so contracted as to afford any Satisfaction to the Reader.

Sect. 3. concerning Religion when taken in all its Views. The Author exclaims against public Worship, such as is used amongst all Denominations of Christians, and insinuates that the Religion of Nature, being perfect in its Kind, wants no Addition or Supplement. But it seems he did not consider that this Religion of Nature, if well understood, would necessarily require a public Worship. He also makes very little of *Prayer*; but as this is a very nice Point, the Disquisition of which would not be consistent with the Nature of an Abstract, I shall say nothing on this Head.

Sect. 4. concerning a future State of Existence to Men: Wherein the Evidence arising from the Fact of *Christ's* Resurrection, to prove the Possibility and Certainty of a future Resurrection to Life eternal, is particularly considered.

The Author thinks that *Jesus Christ's* Resurrection affords no Proof of the Existence of the human Mind after its Separation from

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from the Body, because the Fact itself is liable to be disputed ; and indeed he disputes a great deal about it ; but as his Objections are much the same as have been offered by several others, there is no Occasion for repeating here the Answers made to them ; I suppose he had not read Mr. *West's* Book on the Resurrection of *Christ*, otherwise he would not have dwelt so long on the pretended Contradictions of the Evangelists as to that Fact, as they are completely cleared up in that excellent Performance.

Sect. 5. concerning a future Judgment and Retribution.

In the former Section Mr. *Chubb* endeavoured to shew that the Resurrection of *Christ* affords no Proof of our future Resurrection, because we have no Certainty of his being really risen from the Dead ; and in this Section he goes on with the same Way of arguing, and attempts to prove that the Gospel gives no sure Ground to believe a future Judgment, because we cannot know whether the Gospel is true, or not.

Here a Question naturally occurs, and such as I think Mr. *Chubb* ought to have put to himself, and to have resolved, before he set about writing, or at least publishing his Thoughts on this Subject ; (for it appears from the Preface (*b*) that he had designed these

(*b*) See also Vol. II. pag 356.

these Papers for the Press) and that Question is, whether as a good Man, and a Friend to Mankind, he ought to have undermined the Certainty of a future Life, or the Belief of it. He (*i*) allows that natural Religion goes no farther than giving a *Probability* that there will be a future State of Existence to Men; nor does he deny that the Gospel, supposing it to be true, would encrease that Probability; from which we may infer that those who believe the Gospel to be true, have stronger Probability, or a stronger Belief of their Existence being continued to them, than those who do not believe the Gospel to be true. Now I suppose it will not be denied that the Hope of another Life contributes greatly to the present Happiness of every Man in this, or at least of every honest Man, that enjoys it, and therefore to endeavour to stagger, and lessen his Hope of Immortality, is in Fact lessening his present Happiness. *Cicero*, it seems, had that Opinion of the Matter. He (*k*) says, "that if his Hope of Immortality be a mistaken one, it is a delightful Error, which he would by no Means part with as long as he lives." If it be said, that Truth is amiable in itself, and

(i) Pag 76, 381, 398, 411.

(k) Quod si in hoc erro, quod animos hominum immortales esse credam, libenter erro: nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo. *Cicero de senect.*

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and for its own Sake, and ought, on that Account to be told and promulgated whatever be the Consequence; I scruple not to answer that this is a Mistake. There is no Man of common Understanding and good Nature, who being acquainted with such a Truth, as greatly concerns his Friend, would chuse to tell it to him, if he had all the Reason imaginable to think this Discovery will make him miserable, without his being able to conceive any one good that may arise from it, either to his Friend, or to any body else. I think the two Cases quite parallel. Mr. *Chubb* has not, and indeed could not, point out one single Advantage accruing to Mankind from his pretended Discovery, that our Hope of Immortality is only grounded on Probabilities, and that the Gospel leaves us, in that respect, as much in the dark as we would be, was it intirely unknown to us; and therefore I think myself warranted in saying that he has been so far guilty of *Indiscretion*. I call it *Indiscretion*, because I am fully persuaded he did not intend to hurt Mankind, for whom he expresses great Benevolence; (1) and I have conceived that Opinion of him, from the Perusal of some of his Writings, that if he was still in this World, and if the Case was properly laid before

(1) See pag. 390. & 104.

before him, he would have Candour enough to own himself in the wrong. I know that tho' he seems (*m*) to grant that *Jesus Christ's* Doctrine may have done some Service at the Beginning, yet he is far from thinking that, as it is taught now, it may do any Good, but this Opinion of his, ought to have prompted him only to clear up, and not to destroy, Christianity.

SECT. 6. Of Divine Revelation in general, and of the Divine Original of the *Jewish*, *Mabometan*, and *Christian* Revelations in particular.

The Author expatiates here on the Subject of his first Tract, and endeavours to prove that no Man can know with any Certainty, whether God reveals himself to him, or not. He thinks the *Jewish* Dispensation unworthy of the supreme God: As to the *Mabometan*, he says he knows very little of it — What he says of the *Christian* Revelation is very remarkable. He (*n*) allows that “ it is probable that there was “ such a Person as *Jesus Christ*, and that he, “ in the main, did, and taught, as is recorded of him ;” and this Probability he thinks grounded “ upon the Improbability “ of the contrary Supposition ; that is, it “ appears improbable that Christianity should “ take

“ take Place, and prevail in the Way, and  
 “ to the Degree that it did, or, at least,  
 “ that it is represented to have done, sup-  
 “ posing the History of *Christ's* Life and  
 “ Ministry to be a Fiction.” These are his  
 Words; and yet at the Bottom of the same  
 Page there is a Note in which he seems  
 to recall what he had said, and this on Ac-  
 count of the great Progresses of the present  
 Methodism; but what seems more extra-  
 ordinary yet is, that a few Pages after (o)  
 he saith, that if God had ever thought pro-  
 per to *send an important Message to Men*, he  
 would have *ascertained that Message* so, that  
 it must have been universally received; and  
 that this cannot be said of *Christ's* Message,  
 which has been *loosely and indeterminately*  
*delivered to the World.*

There was a loose Sheet found in Mr. *Chubb's*  
 Desk, and printed at the End of the 2d Vol. of  
 his posthumous Works, which the Publisher  
 thinks contains the Author's last Sentiments  
 on the Christian Revelation; it is the same as  
 that which I have just given an Abstract of,  
 wherein he seems to acknowledge the Pro-  
 bability of *Christ's* Mission been divine; with  
 this Difference, that there is not at the Bot-  
 tom of the Page the above-mentioned Note  
 about *Methodism*, and that it is somewhat  
 stronger in favour of the Christian Revela-  
 tion; which makes it still to clash more with

the above Plain Intimation, that *Christ's* Message had nothing of the Mark, or Criterion, which would probably have been annexed to a Revelation from God, had he ever thought proper to give one. Was it not for this last Declaration, I would have thought that the Author sincerely believed the Probability of *Christ's* Mission being from God, and that his Apostles alone are to be charged with what he objects against the Gospel; but if it be true, "that if  
 " God by a special Application of his Power and Providence should send an important Message to Men; he would by a  
 " like Application of his Power and Providence, particularly specify and ascertain  
 " that Message, both in it's first Promulgation, and also faithfully transmit it to  
 " all Generations;" and "if this seems  
 " not to be the Case of *Christ's* Message;" what becomes then of the Probability of his Mission being divine? Whether there be a Contradiction in this, or not, is left to the Decision of the Reader.

Sect. 7. Concerning Prophecy.

The obscure Way in which all Prophecies are delivered is our Author's great Objection against them; but the clearing of this Difficulty would require a Number of Observations which are not consistent with my present Purpose.

Sect.



Sect. 8. Concerning Miracles.

Mr. *Chubb* looks upon Miracles as Marks of Power only, and not as having any Connection with Truth, "because every free Being must, in the Nature of the Thing, be at Liberty to make a good, or a bad, Use of the Power he is intrusted with; whether the Power be considered as natural, or supernatural." But this I take to be the weakest of all his Objections; and it is a Comfort to see that a Writer of his Parts could not offer any thing more puzzling against this important Article. For there is no Inconveniency to suppose, that a Man endued with a supernatural Power, should be merely passive, with respect to that Power; and nevertheless be a free Agent with Respect to his natural Powers, or Faculties. Tho' a Man, who has received a Trust, is not at Liberty to use it any other Way than according to the Will of him who has charged him with that Trust, yet this prevents not his being at full Liberty to make whatever Use he pleases of what is his own. In the same manner *St. Paul*, or any other Apostle, might be, and certainly was, under the special and absolute Guidance of the Power, and will, of God, when he wrought a Miracle, and might nevertheless be perfectly

free, at any other Time, and in all other Respects.

Mr. *Chubb* thinks, that some of the Miracles ascribed to *Christ* were unworthy of him, and therefore he looks upon what is said about them as mere Fiction; and he is in particular very severe on what passed at the Marriage in *Cana*, according to the Account St. (p) *John* has given of it. This Miracle has been animadverted upon by other Writers against the Christian Religion, and as I do not remember to have seen a thorough satisfactory Answer given to them, I shall take the Liberty to offer my Thoughts on this Subject.

I take it for granted that there have always been very false Notions of Piety, and that among the *Jews* in particular, a mistaken, puerile, and superstitious Devotion was greatly in Vogue. Whosoever has read with some Attention what the Prophets have said to them, and the Charge laid at the Door of their Leaders upon this Account by *Jesus Christ*, will not dispute this Position, and therefore I think it needless to alledge any Proofs to support it.

That kind of Superstition lieth in making Religion to consist in Trifles, and in forbearing from innocent Pleasures and social Enjoyments; and that this is greatly detrimental to true Piety, every thinking Man will readily

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readily allow. I conjecture that *Jesus Christ's* Mother had some Tincture of this kind of Superstition; and that there was some Sort of Dispute between them on the Propriety of what he was going to do. This I infer from the Answer he makes her; which is wrong translated in our *English* Version, and is Word for Word thus: (q) *What is it to me, or to thee, Woman?* That is to say, "Why should these People's Mirth offend either you, or me;" or "why should we not be Partakers of it." His Answer taken in this Light supposes that she had wanted, and probably pressed, him to go away, and that it was the Reason of her acquainting him that there was no more Wine; and he tells her immediately why he thinks it proper for him to stay, and contribute towards an innocent Mirth; *mine Hour is not yet come*; that is to say; "To every Thing there is a Season, which Decency requireth should be observed. If the *Hour* of my *Tribulation*, and *Sufferings* was come, or near at  
L 3 "hand,

(q) *Ti ouoî naî eoi, yvvaî.* Our *English* Translation is much harsher: "Woman, what have I to do with thee?" So is the *French*, "*Qu'y a t'il entre moi & toi femme?*" But even upon Supposition, that this were the right Translation, it would not affect my Explanation of this Place; for then also the Sense would be: "Woman, why should you interpose in this Affair, or hinder me from doing what I think is right."

“ hand, I would take care to fix the At-  
 “ tention of every one about me, on Sub-  
 “ jects relating to that serious Circumstance,  
 “ and promoting of Mirth would then be  
 “ quite unseasonable and preposterous. But  
 “ now that we are at a great Distance from  
 “ that woful Time, and have nothing (*r*)  
 “ but joyful Objects about us, I could not  
 “ take upon me that doleful Countenance  
 “ becoming a Man in Affliction, without  
 “ giving the Assistants room to conclude,  
 “ either that I approve that Hypocrisy  
 “ which bringeth on the Face Tokens of  
 “ Sorrow while the Heart feels the Re-  
 “ verse, or at least, that I make Religion  
 “ to consist in a certain Moroseness which  
 “ is grounded on false Notions of God ;  
 “ and therefore to prevent my Disci-  
 “ ples being affected with the same Spirit, I  
 “ will make a Miracle, which shall be a  
 “ standing Monument to all Ages, how  
 “ much I am averse to that Spirit, as well  
 “ as a Sanction given to all seasonable and  
 “ inoffensive Pleasures and Enjoyments.”

I believe that the Miracle of the Water  
 turned into Wine, considered in this Light,  
 will be thought to answer as good Purposes,  
 and to be as worthy of *Jesus Christ*, as any  
 other recorded in the Gospel.

As

(*r*) Compare this with *Mark* ii. 18—20.

As to that Part of Mr. *Chubb's* Objection, viz. that turning such Quantity of Water into Wine could answer no other Purpose, than to furnish out Materials for Excess, it hardly deserves an Answer; for before deciding in such a peremptory manner, that fifteen or sixteen Firkins was too great a Quantity, he must have known what Number of People there were in Company, and whether they did drink all the Wine thus miraculously provided for them. With as much Reason might the Author have said, that the Miracle of the Multiplication of the Loaves and Fishes gave Occasion for Intemperance, because it afforded such Profusion that after five thousand Men were satiated, there remained enough to fill twelve Baskets; and yet he approves of this, and why not of the other, is more than I can account for.

Mr. *Chubb* makes another Objection, wherein every reasonable Reader must allow he is too positive, to say nothing more; I must transcribe his own Expressions—speaking of this Part of *Jesus Christ's* Answer to his Mother; *Mine Hour is not yet come*, (s) he adds—“ Indeed this Part of his Answer  
“ must have been fallacious, let the Case be  
“ taken in any View, because he contra-  
“ dicted it by his subsequent Behaviour, in

L 4

“ that

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“ that he presently turned Water into Wine,  
 “ to supply that Want his Mother had told  
 “ him of, which plainly shewed that his  
 “ *Hour was come.*” In fictitious History  
 “ there are usually such Circumstances intro-  
 “ duced as bewray it, and that seems to be  
 “ the Case here.” In answer to this I need  
 only observe, that *Jesus Christ*, when he  
 speaks of *his Hour*, constantly means the  
 Time (*t*) of his Sufferings.

Sect. 9. Concerning the personal Character of *Jesus Christ*, and of the figurative Language he used in the Exercise of his Ministry.

Mr. *Chubb* in his other Tracts sometimes speaks of *Jesus Christ* as a beautiful Character, and it is very surprising, and indeed somewhat shocking, that in this Article, which according to the Title is written purposely to enquire into his *personal Character*, there should not be one single Word towards it, and only a dry Discussion to prove it is probable that he was a Man like other Men, and that the figurative Language ascribed to him by the Evangelists is extremely difficult to be understood.

Sect. 10. Concerning the Writings of the Apostles.

As

(*t*) See *Joh.* vii. 30. viii. 20. xii. 23.

As the Author has been extremely free with the Discourses of our Lord, such as they are related by the Evangelists, and denied them to be his true, genuine, Discourses, it is to be expected he will not spare the Writings of the Apostles; but I could not say any thing deserving the Attention of the Reader on this Article, without protracting this Abstract to an immoderate Length; I have therefore confined myself to what concerns directly our Lord's Discourses, and Actions, as being of the greatest Importance; and even as to these, I have been forced to omit several things well worth being taken Notice of; and on which I may perhaps give my Thoughts in the next Part of this Journal.

Sect. 11. The Author's Conclusion.

He assures his Readers that what he has offered to them was in the Sincerity of his Heart, and as upon the Christian Scheme, *Jesus Christ* will be the Judge of Quick and Dead, that in this View, and under this Consideration, he has no disagreeable Apprehensions, on account of any thing he has published to the World. It seems he intended to give out in his Life-time, this Farewell to his Readers, as he declares that in case he be attacked, no Answer, Reply, or Rejoinder was to be expected from him.

I forgot



I forgot to insert in its proper Place (u) a material Observation on what our Author saith, that if *Jesus Christ* be a Legislator, he ought to have expressed his Laws in such Manner as that the Sense of them could not be perverted.

There is a wide Difference between *Jesus Christ* considered as a Legislator, and all other Legislators. The Laws of all human Legislators are, and must be, entirely confined to this present Life; and therefore, in their own Nature, confined to external Actions; nor can those who are to enforce them judge of any thing else, with Certainty, as they are not able to unfold the secret Recesses and Workings of the Heart. For this Reason, human Laws are to be as explicit as possible; and yet we find by Experience, that the best made, and worded, Laws are still liable to Cavils, and may in some Shape or other, be evaded. This cannot be the Case of the Laws contained in the Gospel, which concern human Actions no farther than as these Actions are the Consequences, or Effects, of moral, or immoral Dispositions. These secret Dispositions of the Heart fall within every Man's own Observation; Every Man is his own, and indeed sole, Judge, (besides the Supreme Being, who wants no Information,

(u) I would chuse to have it placed at Page 120th, before these Words, *The second Treatise*, &c.

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Information, as knowing as perfectly our very Thoughts, or Springs of Action, as he knows the Action itself); consequently provided *Jesus Christ's* Laws be expressed in such Manner as to be plainly understood by any Man making a proper Use of his own Reason, it is all that is necessary; nor can their being worded in a figurative, or parabolical Manner be any Objection, provided it be in every Man's Power to find out the Sense of the Figure, or Allegory; and there was the less Danger of its being misunderstood, as all his Laws are grounded on the moral Sense every Man has of Good, or Evil; for the moral Law of the Gospel is nothing more than the Republication of the Law of Nature. I hope that this Observation added to those I have made at the Beginning of this Article, will be thought sufficient to take off, at least, the greatest Weight of our Author's Objections against the moral Part of the Gospel,

ARTICLE

ARTICLE XI.

*Principes du Droit Naturel, par J. J. Burlamaqui, Conseiller d'Etat et ci devant Professeur en Droit Naturel et Civil à Geneve;*

*That is to say,*

*The Principles of Natural Law, by J. J. Burlamaqui, Counsellor of State, and late Professor of Natural and Civil Law at Geneva.*

**I**T frequently happens at *Geneva*, that the Professors in the Academy, especially those of the Civil Law, which Study is undoubtedly the fittest to form good Judges and able Politicians, are raised to the most considerable Employments in the State, by which Method, the polite Arts and Sciences gain a powerful Patron, and the Republic enjoys the Benefit of accomplished Magistrates and Statesmen.

It was by this means that the famous Civilians, *James Leet*, and *James Godfrey*, rose to civil Employments, and our Author Mr. *Burlamaqui* has followed the same Track. He is descended from one of those noble Families of *Lucca*, which upon their embracing the Protestant Religion were obliged

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obliged about two Centuries ago to take Shelter in *Geneva*. His Father was Counsellor and Secretary of State. The Son upon his Return from his Travels was immediately nominated Professor of Natural and Civil Law. The great Reputation he acquired in his Professorship was less owing to his immense Erudition, than to the Quickness of his Understanding, the Clearness of his Ideas, his sound and judicious Views in the Study of Jurisprudence, and especially to the Solidity of his Principles on natural Law and civil Government. With regard to the Occasion of his publishing these Principles, he observes himself in his Preface, that it was in some Measure to comply with the Importunity of his Friends, but chiefly to prevent his Reputation from being injured, by a precipitate Impression from any of those imperfect and surreptitious Copies, which have been handed about by his Pupils. The Public indeed had flattered themselves a long time with the Hopes of seeing a complete Course of the Law of Nature and Nations from this eminent Hand; but his Occupations and ill State of Health have hitherto obliged him to frustrate their Expectations. However, as a good Introduction to this Science was extremely wanted, he thought proper, till he could publish his larger Work, to favour us with the following

lowing Principles ; being convinced that in this, as in every other Branch of Learning, the most essential Part is the laying a proper and solid Foundation. In Fact, we daily observe, that most Errors in Life proceed rather from wrong Principles, than from ill drawn Consequences.

The bare Reading the Contents of each Chapter would be enough to give one a tolerably distinct Notion of the Plan of this Performance ; but as our Reader has a Right to expect we should lay open the Subject to him in a less dry and scholastic Manner, and a little more at large ; I shall immediately begin with observing that our Author intending to deduce natural Law from the Nature of Man himself, employs his two first Chapters in examining the several Faculties with which Man is endowed ; from thence shewing that he is a Creature capable of moral Direction, and accountable for his Actions.

In enumerating these Faculties he begins with the Understanding, which he divides into its several Branches of Sensation, Imagination, and Memory ; then follows the Will, to which he refers the Instincts, Inclinations, and Passions ; and lastly he explains to us Liberty, the Reality of which, and its true Use, he shews to us, consists in making us examine what is true or false, good or bad, as often as the Things themselves

selves appear in a questionable and uncertain Light; for where the Object is a self-evident Truth, or a sovereign Good, there a Freedom of Choice would be intirely useless.

The Author does not fail to make several Remarks on each of these Faculties, in explaining for Instance, what it is that makes Ignorance vincible or invincible, Error excusable or inexcusable, &c. what is moral and natural Necessity; &c. all which Distinctions are of infinite Service in the Study of Jurisprudence. He observes too, that as *Truth* is the Object of the Understanding, so *Good* is the Object of the Will; — That the Understanding when exerted in discerning of Truth is called *Reason*, as the Perfection of the Will, that is to say, the Habit of willing what is really good, is called *Virtue*— That we necessarily desire Happiness, and that being the main Spring of all our Actions, Reason is most usefully employed in searching out those Things which make us happy; — and that therefore all Rules laid down for our Conduct in this Life, should be constantly directed to this Point of View.

But besides the natural intrinsic State of Man, it is necessary, in order to get a thorough Insight into Humanity, to consider him in the Situation he finds himself, in regard

gard to the Beings that surround him, with the Relations from thence resulting, which are either primitive and original, or adventitious; such is in the first Place the State of Man, with regard to God, to whom he owes his Being, and is therefore in a State of absolute Dependence. Another primitive and original State is that wherein Men find themselves as Fellow Creatures allied to one another. And lastly Man finds himself naturally attached to the Earth, from whose Bosom he draws whatever is necessary for the Preservation and Conveniencies of Life. Then follow the adventitious States; as first the State of Families; that of civil Society; public Employments; and particular Professions. Though the Knowledge of Humanity seems particularly to belong to Philosophy, yet it ought also to be looked upon as a Part of Jurisprudence; it being impossible to form a right Judgment of Rules of Conduct adapted to the State of Man, without being first thoroughly acquainted with the whole System of Humanity, which alone can shew us what his Wants are, and how they may be supplied: For all ought to be exactly proportioned to the Situation and State we are placed in here. It remains to be considered, how Man ought to employ these Faculties, to answer the End he is designed for, and to gain



gain the grand Point he aims at, which is his Happiness. In order to obtain this, we ought to consult the purest Light, that our Understanding affords us, and see what are the general Maxims that common Sense dictates to us concerning the Ways and Means to arrive at this Happiness; and here our inward Guide and Oracle Reason gives us several Hints, and prescribes to us several Rules to go by, such as these, for Instance: That we ought thoroughly to examine the Nature of Good and Evil, and carefully to distinguish their Differences, as well in regard to their Greatness, as to their Reality and Duration, that so we may be capable of giving to every thing its proper and just Weight—That we ought not to seek for Happiness in Things that are inconsistent with our Nature and Situation in Life—That we ought not to seek after any Good, which must certainly be attended with a more considerable Evil.—That we ought to spare no Pains in forming a true Taste for Things that are really good and valuable, &c. These Maxims and some others carry with them such full and strong Evidence, that of themselves they force the Mind to give its Assent; and as they are not barely confined to Speculation and Theory, but are also proper to serve us as Rules in Practice, it is manifest, that to violate any of these Rules, is to act against Reason, and

to miss our principal Aim, which is always Happiness. There is then a powerful Motive, or rather a moral Necessity, to direct our Conduct by the Dictates of Reason, which comes to the same Thing as an Obligation, and that sort of Obligation drawn from our Reason and our Pursuit of Happiness, being the first of all Obligations, serves as a Foundation to all the rest.

As soon as ever Reason makes known to us, that there is one Way of acting better than another, that is immediately formed into a Rule; and whatever is allowed of, as a Rule of Action, constitutes a Right.

This naturally leads our Author to give Definitions and various Distinctions of Right, considered in its utmost Latitude.

When this Right, or Rule of Action, is not only the Advice of Reason, but also appears to come from a superior Power, or Master, and to contain his Will, then this Right acquires the Force of a Law; thus that which before carried with it only an internal Obligation, which we have just now explained, is now strengthened by an additional Bond, which we call external Obligation: We owe this Obedience to the Authority of a lawful Superior, to whom Reason herself teaches us to submit, as a Means of procuring our greatest Good, in Consequence of our State of Dependence, which

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which we have before shewn to be Part of our natural and primitive State, with respect to God, and Part of our adventitious State, with respect to Men, who also may be our Superiors in Society.

In considering this Rule as now formed into a Law, he gives us a Definition of Law in general, and of all its Parts; and as the Idea of a Law necessarily includes that of Sovereign and Subjects, he examines into the Foundation of Sovereignty, or what is the same Thing, from whence proceeds the Right of governing. Upon this Topic, which has been so much canvassed by the Civilians, our Author imagines he has united all their several Opinions, in saying that the Right of Empire is derived from a superior Power, accompanied with Wisdom and Goodness. He proves clearly, that these three Conditions are absolutely necessary, and that when separated, neither of them is of itself a sufficient Principle to go by.

The tenth Chapter is taken up in explaining the End and Design of Laws, in giving their proper Characters, and Differences, and in shewing the Difference between an obligatory Law, and a Law of simple Permission, &c.—in explaining the Conditions of a Law, which are; that it be practicable, or possible to fulfill; that it be useful and just; sufficiently manifest,

and made known to every one; and supported by a Sanction, that is to say, Rewards and Punishments; — and lastly, he shews us when a Law is expressly or tacitly abrogated, all which is explained in the clearest and most precise Manner imaginable.

The Qualifications, that human Actions require in regard to a Law, are called the Morality of Actions, and according to that Rule may be distinguished into Actions that are either commanded, prohibited, or permitted; and into Actions good, bad, or indifferent: Justice in particular admits of several Divisions, which, as all the rest, is here laid down in the clearest and most explicit Manner possible.

One may easily perceive that all that has been said here is only a preliminary Introduction, or as it were the metaphysical Part of Jurisprudence; and it is for that Reason, that our Author has entirely confined it to the first Part of his Work, reserving the second for a more direct Disquisition and Proof of Natural Law; but as the Number, and Length of other Articles in this Journal, will not allow me Room to proceed in this Abstract at present, I hope the Reader will excuse my deferring it to another Opportunity.

*To be continued.*

ARTICLE

ARTICLE XII.

*The CHRONOLOGY of the Hebrew BIBLE vindicated; by the Right Revd. Robert Lord Bishop of CLOGHER.*

Second Abstract. (a)

ACCORDING to the Plan laid down in my (b) former, I must give the Reasons our learned Author alledges for his choosing the *Hebrew* Copy of the Bible, and preferring it to the *Samaritan* Pentateuch, the *Septuagint* Version, or *Josephus*, and as this Question may occasion some Observations which I have also promised, I shall confine myself for the present to that one Article.

Our Author's chief Reason for preferring the Chronology of the *Hebrew* Copy of the Bible to the *Samaritan* Pentateuch is this :

“ It seems reasonable to him to believe, that  
“ immediately after the Deluge the Descendants of *Noah* would begin to get Children as soon as ever they were able ; and  
“ as their Lives began to be shortened it is  
“ to be presumed they would rather sooner  
“ grow ripe for Generation than otherwise,

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“ as

“ as we find it in Fact that all other Creatures do. Now if we consult the Chronology of the *Hebrew* Copy of the Bible, we shall find this Analogy of Nature to have been regularly carried on, and the Births of the Sons of the Patriarchs hastened in Proportion, as the Length of their Lives was shortened. But the *Samaritan* Pentateuch represents this Affair quite otherwise,” and makes *Arphaxad*, *Salah* and *Heber*, who lived but about 400 Years a-piece, and *Peleg*, *Reu* and *Serug* who lived about 200 Years a-piece, to have Sons only from 130, to 135.

And what gives Room to suspect that the Difference between those two Copies, proceeds not merely from the Inadvertence of Transcribers, is, that they both agree in the odd Numbers. As for Example, *Salah*, *Heber*, *Peleg*, *Reu*, *Serug* and *Nabor*, are said in the *Hebrew* Copy to be born in the 35<sup>th</sup>, 30<sup>th</sup>, 34<sup>th</sup>, 30<sup>th</sup>, 32<sup>d</sup> and 30<sup>th</sup> Years of the Age of their respective Fathers, which Numbers in the *Samaritan* Copy are, 135, 130, 134, 130, 132 and 130. It is highly probable that a hundred Years were added to each of these Numbers, not by Mistake, but rather designedly, in order to increase and lengthen out the Chronology of the Bible.

The

The Septuagint Version adds likewise an hundred Years to the Lives of most of the Antediluvian Patriarchs, before the Time of the Birth of their Sons, by which means that Version carries the Creation of *Adam*, and the Flood of *Noah* to the greatest Distance of Time, from the Destruction of the Temple of any, either of the Copies, or Versions, of the Bible.

Our judicious Author's Conjecture as to what may have tempted the Translators of this Version from the *Hebrew*, to alter the Numbers above-mentioned, seems to me extremely probable. He observes " that this Translation was made at *Alexandria* in *Egypt*, under the Reign of *Ptolemy Philadelphus*, and that *Manetho* published his *Egyptian* Dynasties much about the same time, wherein the History of *Egypt* was carried several Thousands of Years farther than the Truth;" and he therefore apprehends, " that some Transcribers, out of a Fondness for Antiquity, might add in those hundred Years at the Birth of the Sons of the Patriarchs, from whence the Copies of the *Samaritan* Pentateuch, which are come to our Hands, may afterwards have been corrupted:" For, adds he, " whoever considers the great Affectation for Antiquity, which then prevailed over the literary World, will not perhaps

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" think



“ think it extraordinary to have Attempts  
 “ of this Kind made by Persons, who knew  
 “ no other Method of defending the Nation  
 “ of the *Jews* from being thought a late  
 “ upstart Generation.”

This candid Concession of our learned Bishop I admire greatly: It shews him to be such a Lover of Truth, as to give it highly the Preference over all human Hypotheses and worldly Considerations. And indeed the Bible itself cannot be defended from the Attacks of its Adversaries, nor the Purposes of true Religion served, any otherway than by fairly giving up what is not to be reconciled to Truth and Reason.

As for *Josephus*, he is so very incorrect in all his numerical Accounts, that there is no Manner of Dependance to be had upon his Chronology. I shall only observe, that in this Copy also a hundred Years have been added to the Time of the Birth of each of the Sons of the Patriarchs; which shews that several Transcribers have had this *pious Fraud* much at Heart.

Tho' our learned Author thinks the Chronology of the *Hebrew* Copy free from any such Alterations, yet I must own that it appears to me improbable that it should have escaped the blind Zeal of some of those Transcribers, over jealous of the Honour of their Nation. My chief Objection is taken  
 . from

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from the great Age ascribed to the antediluvian Patriarchs; which is so contrary to the known Course and Laws of Nature, that unless it could be proved that those Years were not of the same Length as ours, I would look upon this alone as a Sort of Demonstration, that all the Copies of the Bible, known to us, have undergone the same Fate, with respect to Chronology. And as this may seem to be an extraordinary Assertion, I hope the Reader will not be displeased with my offering the Reasons upon which I ground it.

The Possibility of Men attaining to that great Age before the Flood is evinced by the very ingenious (c) Mr. *Whiston*, from “the Constitution of the antediluvian Air, being thin, pure, subtil, and homogeneous, without such gross Steams, Exhalations, nitro-sulphureous, or other heterogeneous Mixtures, as occasion Corruptions, Meteors, Thunder, Lightning, contagious and pestilential Infections, in our present Air.” To which the Venerable Bishop *Patrick* adds (d) “the Constitution and excellent Temper of Body of those Men — their using better Diet, the Vigor of the Earth serving at the first  
“ for

(c) Theo. of the Earth. B. III. ch. iii. phæn. 37. See also *Burnet's Theory*. (d) Comment on *Genes.* v.

“ for the Production of better Fruits —  
 “ their Temperance, constant Exercise and  
 “ Labour — and their Knowledge in the  
 “ Nature of Herbs and Plants.” All this  
 might be true, and yet would serve only to  
 prove that they may have reached to a much  
 greater Age than Men have done ever since,  
 but not to such as is mentioned of *Methu-  
 selah*, which seems to be far beyond the  
 Time, it is possible for a Body framed like  
 ours to last. It will not, I believe, be denied  
 by any Observer of human Constitution, that,  
 tho’ a Man should breath the purest Air,  
 live on the most wholesome Food, and  
 with all proper Temperance, and be free  
 from any Distemper, yet his Body would  
 necessarily fall away of itself in a much  
 shorter Time than six, or four, or perhaps  
 three, hundred Years. It plainly appears  
 not to have been designed to subsist so long ;  
 and if the antediluvian Inhabitants of the  
 World lived six, eight, or nine hundred of  
 our Years, they were not Men, but Beings  
 of a (e) quite different Species.

Besides, had this prodigious Longevity  
 been owing to the pure Air they breathed ;  
 and had this Air being so strangely corrupted  
 by the Flood, how is it possible that the  
 next

(e) *Whiston's Theo. B. iv. ch. iii. fol. 42.*

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next Generations after it, tho' Life was then much shorter than before, should even in this infected Air, have prolonged it to 600 Years. Those, who have made Use of that Argument, were, I suppose, so much taken up with the first Phænomenon, that they quite forgot the other.

That the antediluvian Air was so much purer than ours, and unmixed with Exhalations, is not to be conceived. It must have been then what it is now, (*f*) a kind of Chaos, or a Receptacle for all Sorts of Bodies — the Seeds of all Vegetables — Metals — Exhalations from the Earth, and these varying not only in Kind, but also according to the Time they are emitted; and it must also have been affected much in the same Manner it is at present by the Sun — Moon — and other heavenly Bodies; and that such Mixture, which proves sometimes so obnoxious to us, should have been always salutary at that Time, is what will not be believed so readily, and without better Proofs, than what are alledged: And much less yet will Reason be prevailed upon to grant, that *the Knowledge of Herbs and Plants*, which cannot be acquired but by a long, tedious, and often fatal, Experience, and is now improved

(*f*) Haller in *Boerhaave*, Prol. 3:

proved every Day by repeated Experiments, was carried to a much higher Degree of Perfection in the Beginning of the World, and (g) by Men who could hardly have any Experience at all.

The Necessity of the Antediluvians living so long is urged from this Reason, that the World might be sooner peopled. This indeed is a good Argument to prove, that it was proper they should live as long as their Constitution could possibly allow; but we have no Right to infer from it, that it was necessary their Lives should most miraculously be lengthened to 900 Years, for these two plain Reasons — That no such Miracle is pleaded for in Scripture — and that the same was not thought necessary immediately after the Flood. The two Cases are parallel: At the Beginning of either Epocha there was but one Family; and if it had been necessary that *Adam's* Posterity should, for ten Generations, live each near 900 Years, why were there but between three and four hundred Years allowed to each of *Noah's* Posterity,

(g) Primævi parentes ignorabant vires plantarum, carniū, fructuum horæorum; tentabant omnia; & tristibus demum experimentis feralium dapum usum dediscebant. Uti nostris temporibus, in itineribus ad remotas terras, incognitorum alimentorum usu pereclitantur Nautæ. *Haller* ub. sup. vid. et *Plutarch* in *Anon.* et *Diodor.* Sic. Biblioth. XIV. c. 31.

city, one with the other, for ten Generations; viz. from *Shem* down to *Abraham*?

I know that Mr. *Whiston* (*b*) pretends that, before the Flood, the Earth could contain and supply more Inhabitants than it can since; but this is mere Guess, and hardly grounded on any thing else than the bare Necessity it should be so, upon the Supposition that Men lived then to such a great Age, because our Earth, as it now is, could not have sustained them; which is supposing what is in Question. But allowing that before the Flood, the Earth could afford Maintenance for one half more Men than our present Earth can supply, what will that avail for that prodigious Number of Inhabitants, it must necessarily have been stocked with, if it be true that their Lives were protracted to the commonly assigned Period.

(*i*) Mr. *Whiston* hath made a Calculation, by which it appears " that the Number of  
" People at the Deluge amounted to eighty  
" thousand two hundred and thirty two  
" Millions; which Number, since the present Inhabitants of the Earth, as some  
" conjecture, scarcely exceed three hundred  
" and fifty Millions, is above two hundred  
" and twenty nine Times as great, as the  
" Earth

(*b*) Ub. sup. fol. 43. and B. III. ch. 4. phæn. 43. See also Univ. Hist. Vol. I. B. I. ch. i. p. 309. *Dubl.* 8°.

(*i*) B. III. ch. iii. phæn. 33.

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"Earth now actually contains upon it." Wonderful it is to me, that this Calculation did not convince him of the Impossibility of the antediluvian Patriarchs having lived nine hundred of our Years.

This Argument not only proves, that in fact they did not come to that Age, but also that God in his supreme Wisdom could not give them a fit Constitution to last so long; because there would have been no Proportion between the Number, they must in that Case have soon amounted to, and the Maintenance allotted for them; and that he would have been forced to send an universal Deluge, whether they behaved well, or not, and much sooner than it is supposed he did; otherwise above the three Quarters of them must have perished for want of Room, and proper Subsistence.

The Age, in which it is said the antediluvian Fathers got Children, affords another material Objection against their supposed Longævity. It were very odd that Mankind, when in their prime and full Vigor of their Constitution, should have thought of perpetuating their Species no sooner than at the (k) Age of 65 Years, even according to the *Hebrew Copy*. What kind of Beings were they,

(k) *Gen.* v. 15. and 21.



they, and how different from what Men have been ever since? To obviate this Difficulty it is said, (1) that *Moses* sets down only that Race of Men from whom *Noah* was derived." This Answer is specious but not satisfactory. There are Cases where the sacred Historian giving the Genealogy of a younger Son yet mentions his elder Brothers; for instance, he derives *Noah* from *Seth*, and nevertheless he takes Notice of *Cain* and *Abel*. He also derives *Abraham* from *Shem*, and yet he forgets not *Japheth* and *Ham*. And it were very surprising, that out of ten Generations not one should have chanced to proceed from the elder Branch; and that in this whole Period of Time, not one Man should be taken Notice of, as having had Children before he was 65 Years old, if every one had, as is pretended.

(m) Others have taken a quite different Method to remove the Difficulty: They grant that the Antediluvians did not get Children sooner than is mentioned by *Moses*, but insist upon it, that, in Proportion to their great Age, they got them as early as Men do now. This Pretence also may be easily confuted. Young Men are at present, I believe in no Climate fit for Procreation sooner

(1) Bish. Patrick ub. sup. ub. sup.

(m) See Univerf. Hist.

fooner than at the Age of fourteen Years; that is, when, generally speaking, about the sixth Part of their Life is elapsed. To observe that Proportion, *Mabalaleel*, who is said to have lived 895 Years, must have enjoyed that Capacity only when he was 148 Years old; yet he begat *Jared* at 65, and therefore there is no such Proportion. If there had been any Thing like it, the Condition of both Parents and Children must have been deplorable: (n) For when once they began, "the several Children of the same Father succeeded as quickly one after another as they usually do at this Day:" And if they remained, were it only 60 Years, in a State of Childhood, what a Herd of helpless Creatures must a poor Mother have been plagued with at once! And what kind of Care and Education were both Husband and Wife able to bestow on them.

I once thought that the most Part, and perhaps all these Difficulties might be removed by supposing, that the Years in the Book of *Genesis* are not all of the same Length; that the Measure of Time, according to which the Life of each of the antediluvian Patriarchs is reckoned, was only three of our Months; and that of the post-diluvian Patriarchs down to *Terah* was of six

(n) *Univ. Hist.* ubi sup.

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fix Months. But after having read the Beginning, Progress, and End of the Deluge in *Gen.* vii. and viii, I found that *Moses* reckons plainly by Years of 360 Days : And therefore I conclude, that tho' the *Hebrew* Copy may be brought to agree much better than the others, with the few Monuments of Antiquity which have reached to our Time, as is proved throughout our learned Author's whole Work, yet it is also liable to the Suspicion of its numerical Accounts having been corrupted by Transcribers.

I shall end this Article with observing, that what is here alledged on the Chronology of the *Hebrew* Copy of the Bible having been altered, affects not its Genuineness in all other Respects, for the following Reasons :

I. All the Copies and Versions of the Bible agree perfectly as to historical Narrations, &c.

II. Numerical Accounts are more easily altered than any Thing else : And

III. It were difficult to find out any other Article which might afford so great Temptation to a Transcriber, and where, in case he was detected, he might have pleaded the specious Pretence of promoting the Honour and Glory of the *Jewish* Nation.

ARTICLE XIII.

CARL. LINNÆI *Wästgöta Resa.*

*That is to say,*

*Travels in the Western Part of Gothland ;*  
by CHARLES LINNÆUS, &c. (a) 8°. Stockholm, 1747.

THE Abstract I have (b) formerly given of Mr. *Linnæus's* Travels having been well received, I am encouraged to give another of that Author, it being undertook upon the same Design, as he was employed by the Government, to render the natural History of his Country compleat, in order that his Fellow Citizens, might learn to make use of every the least Advantage, with which Nature had endowed them. In this Journey our Author travelled towards the *Atlantic Ocean*, a Part which he had not before been acquainted with ; and intended to have went even as far as *Dalia* and *Wermeland*, if his Strength had not failed him in the Attempt ; for though his Constitution had been inured from

(a) *Bibliothèque raisonnée*, Tom. XXXIX. P. ii p. 267.

(b) *Liter. Journ.* Vol. IV. P. I. p. 192.

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from his Youth, to all the Hardships and Fatigues of travelling, yet it was not able to resist the Severity of this Climate, which has prevented a Part of the Success he promised himself in this Undertaking; so that the Country he has passed through, has been chiefly the Western Part of *Gotbland*, which has very well answered his Expectations: And indeed a Country must be very miserable that cannot furnish out Materials for so curious an Observer as Mr. *Linnaeus* to remark on, as his Observations are not confined to natural History alone. Our Author seems entirely captivated with the Works of Nature, and to have a thorough Contempt for those of Art; what Art (says he) is equal to the Formation of the smallest Insect? How imperfect a Performance is a Pyramid, in Comparison to the Structure of a Bee? How rude and unfinished do the Flowers of the famous *Brocard* appear, when placed in Competition with the simple Lilly of the Field? Mr. *Linnaeus* has inspired the whole Nation with the same Taste; it is astonishing to what a Height the Love of Nature is carried there, even the *Swedish* Bishops think it not beneath them to read Lectures of natural Philosophy in their Dioceses, and every common Schoolmaster is now become a Botanist. The

Knowledge of Plants, according to Mr. *Linnaeus*, is the very Foundation of the whole public Oeconomy, since it is that that feeds and cloaths a Nation: How trifling and insignificant, (says he,) in Comparison to this, is the Study of any dead Language in which so many of the learned World are constantly employed, and which cannot contribute the least to the public Good?

It is this useful Science of Botany that discovers to us the several Plants that a Country produces that are necessary for Physic, Colouring, and several other Arts, which yet often one Nation buys from another, out of mere Ignorance of the Product of their own Climate, and of the Benefits with which Nature has blessed them. Mr. *Linnaeus* has restored to *Sweden*, the *Vervain*, the *Arnica*, the *Ebulus*, or Dwarf-Elder, (c) &c. which it before bought of other Nations for medicinal Uses; besides the *Woad*, the *Broom*, and several others (d) which they purchased for Dying; and an excellent kind of *Sain-Foin*, which makes very good Hay. It is Botany that teaches a Nation to turn every Kind of Soil to some Advantage, even Bogs and Marshes may be made as valuable as the most fertile Meadows

(c) The *French* Journalist names besides, *La Paguerette*, the *English* Name of which I know not.

(d) The *French* Names are, *la Guede*, *le Genet*, (*Spartum*.) & *la Sercatula*.

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Meadows when once this delightful Science is well attended to. Mr. *Linnaeus* proposes planting a large Sort of *Dog's-Tooth* (c) in the Fens ; it seems it grows extremely well there, and makes very good Hay. In short, it is Botany that preserves both Man and Beast from the ill Effects of venomous Animals. Mr. *Linnaeus* has discovered that *Phelandrium* will kill Horses, and that the Sort of Hemlock *Wepfer* describes is rank Poison, both to Man and Beast ; he mentions too several Kinds of Plants which occasion Disorders among Sheep ; and he observes, that there are several noxious Herbs that Animals of the most delicate Taste cannot discover to be hurtful, which therefore it is Man's Business to eradicate ; born as he is, Lord and Master of the Earth, and Guardian of all domestic Animals, it is his Duty to be watchful over their Preservation, as they so greatly contribute to his own Convenience.

It is now Time to follow Mr. *Linnaeus* in the Course of his Observations. At his Entrance in the Western Part of *Gotbland*, he found some Ditches full of Water as red as Blood ; this put him upon philosophically examining into this Phenomenon, which is esteemed as a most important Miracle by the *Jesuits* of *Trevoux* ; but our Author

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found

(c) *Gramen paniculatum altissimum.*



found it to be easily accounted for ; sometimes it was owing to an Insect whose Eye is the only visible Part about them ; at other Times to Butter-flies ; but this, the most simple of all, was occasioned by a Plant which coloured the Water of the Ditch ; it is called *Byssus*, and grows in great Plenty in *Germany*. It is thus that Superstition would teach us the Being of a God by false Prodigies, whilst pure Philosophy destroys these Phantoms, and establishes in their Stead what is truly miraculous. The former tends to Atheism, as it renders the Proofs of Religion suspected ; the latter is the surest Remedy for that Evil, as it forces the Mind to acknowledge the Existence of an all-wise Creator.

Notwithstanding our Author's Indifference for the Productions of Art, he could not forbear giving us a Description of a sumptuous Bath which he saw at *Lindholm*, which is the Place where the Family of *Oxenstierna* erected a magnificent Palace. This Bath is built by the *Roman* Taste, and is divided into three several Apartments ; the first which is designed for holding the cold Water, is paved and lined all over with Marble. The Room for bathing is an Octogon, and is encrusted with Stones of various Colours ; the Ceiling is Chrystal, and the Pavement black and white Marble ; every Side of the Octogon

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gon forms a Nich, which is intended to serve as a Wardrobe ; the Water is conveyed in, and runs off again by imperceptible Apertures, and the Heat is communicated by secreted Funnels, which you may open or shut at Pleasure. The third Apartment which is allotted for a moderate Heat, is furnished with green *Turkish* Tapestry, and admits of the Light but through one Octogon Window, that is opposite to a Glass of the same Size and Form, which reflects a beautiful Prospect of the Country. Without entering into a longer Description, it is plain that the *Swedes* have had long before the present Age a tolerable Taste for Architecture.

*Skara* the Capital of *Gothland*, is now become a poor and insignificant Town ; the Revolutions in *Sweden*, and the great Fires that have happened there, have reduced it almost to nothing.

Mr. *Ablstrom* has introduced at *Hoyentorp* a Number of *Spanish* Ewes, which have succeeded very well, and the Breed has been kept up in all its original Purity ; their Wool is six Times heavier than that of the Country, and bears six Times as large a Price ; by this Instance we may judge how far it is in the Power of Man to improve Nature, and to enrich a People with Conveniencies which their Climate seems to have denied them.

them. The *Spanish* and *English* Rams have prodigiously enlarged the Breed of Sheep here, and the *Natolian* He-Goat has produced a Race of the finest Hair, some of which Mr. *Linnaeus* saw them working into a Camblet at the Manufactures at *Olingsfos*, which Experiments confirm our Author in his Opinion, that the Male contributes most to the Formation of the Fœtus.

As Silk Worms which were first brought from *China* succeed extremely well in *Germany*, why should we despair of seeing Tea itself one Day become an *European* Plant. Mr. *Linnaeus* saw another Herd of Goats near *Gullby* which were originally brought from *Perou*, and though their Size is but small, and the Appearance not very promising, yet they have two excellent Qualities, which they have for Time out of Mind preserved, and which distinguish them from all others of the same Species; which are, their not browsing on Trees, and their giving an incredible Quantity of Milk, notwithstanding they are fed in a Country where there is the worst of Pasture. A Breed of this Kind of Goats would be a comfortable Support to the Poor, and of infinite Service to any Nation that should happen to have lost their Cows by any contagious Distemper, which has lately been the Case in *Denmark*.

Our

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Our Author greatly diverted himself at the Expence of a kind of Quack-Doctor he met with at *Bragnum*, who was there in the highest Esteem. In order the better to try his Skill he did not discover to him who he was, but as if he was entirely ignorant of the Matter, he shewed him some of *Wepfer's* Hemlock, which is the strongest Poison in the World ; our Quack immediately assured him it was an excellent Plant, and very good to eat. He then talked to him concerning the Cure of an Epilepsy ; nothing so easy, replies he, and provided I am paid two Crowns for my Trouble, I never once fail of Success.

I have often reflected, (says the *French* Journalist) on the melancholy Situation of the Inhabitants of the Country, who are almost always abandoned to the Discretion of such miserable Wretches as this of *Bragnum*. What, adds he, if Governments would encourage Physicians by Rewards and Pensions to reside at least in the small Country Towns ? This would infallibly preserve the Lives of a Number of good and useful Citizens.

At *Ollestad* Mr. *Linnaeus* saw the Plantations which were begun by the unhappy Mr. *Blackwell*. It seems he had fixed on the most barren Spot of Ground he could meet with in order the better to shew the Power  
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of his Art : Our *Swedish* Physician, without entering into Particulars, only criticises Mr. *Blackwell's* Scheme in general, which was that of changing a barren Sand into a black and fertile Soil ; This extraordinary Transmutation would be as valuable as that of changing one Metal into another, but is undoubtedly just as impossible. It was here he saw the Flour and Fruit of Tea

Mr. *Linnaeus* is too true a Lover of his Country, not to see with Pleasure the Manufactures carrying on at *Boros* and *Olingsfos*, which are considerable enough even to alarm the *English*, and other trading Nations ; the Cheapness of Labour is a prodigious Advantage the *Swedes* have over others, and if they were but as industrious as the maritime Nations, what would become of all their Manufactures that are already greatly diminished by the Attempts the *French*, and almost all other Nations have made to furnish themselves with Commodities of their own making ? They make at *Olingsfos* all Sorts of Woollen Stuffs, Stockings, Camlets, Sattins, Ribbons, Gold Leaf, Tobacco and Pipes : It was Mr. *Ahlstrom* who brought there several foreign Artificers, who have since taught others, and the Works are carried on at present entirely by the Natives of *Sweden* ; it is true the Government supported him in this Undertaking, but a Man who  
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through his own private Industry and prudent Schemes has enriched a whole Country, and supplied Thousands of indigent Citizens with a comfortable Subsistence, undoubtedly deserves the Esteem of the Public. Mr. *Linnaeus* saw himself the good Effects of Mr. *Ablstrom's* Improvements, not meeting in the whole Neighbourhood one Beggar that asked for Alms. Man, saith the *French* Journalist, has originally implanted in him the Seeds of all Virtues; it is the Part of a wise Prince to make them bud forth and arrive to Perfection; Industry, Temperance, Courage, and even Integrity, greatly depend upon Rewards and Punishments. If *Peter the Great* had lived twenty Years longer, or if he had left behind him a male Issue as absolute as himself, and as assiduous in promoting the Good of his Subjects, we should have seen *Russia*, from a slothful Nation of Savages, transformed into a conquering and industrious People. Providence was pleased to cut off this glorious Prince in the Midst of his Career, not chusing that so large an Empire as *Russia*, whose Power is already so formidable by the immense Number of its Inhabitants, should be aggrandized by those Advantages which a polished People enlightened with the Arts and Sciences enjoy.

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Mr. *Linnaeus* seems to be in Doubt whether he ought to approve of the several Plantations of Tobacco he met with in the neighbourhood of *Olingfös*; it seems they produce a great deal, and enrich the Farmer, whom the planting of Corn would hardly support: But as a good Citizen, Mr. *Linnaeus* does not forget how much *Sweden* is in want of Corn, and that that Ground which is allotted for Tobacco, only produces an Instrument of Luxury; whereas it might be employed in producing what is much more necessary: It has been remarked in *France*, that the true Riches of a Country consists in its Product of Corn, that a People is always poor whilst they are obliged to buy. of Foreigners, and that all the Gold of *Peru* will never free *Spain* from its State of Dependence, nor even from Want itself, whilst she neglects the Tillage of her own Country.

Mr. *Linnaeus* spent most of his Time at *Gottebourg*, which Town was very well worthy of his Notice; it is situated beyond the *Sound*, and receives into its Port by the *Atlantic* Sea, the Produce of both the *East* and *West Indies*; this City is a remarkable Proof how much Commerce may contribute to the Happiness of a People, for though situated on the most barren sandy Soil, deprived of all the Gifts of Nature, even of Wood itself, it is become within less than  
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a Century, the best built, best peopled, and richest Town in all *Sweden*.

It was here that Mr. *Linnaeus* made a Discovery which (to use his own Expression) very well payed for all the Trouble and Expences of his Travels. He saw in the Dock-yard belonging to the Admiralty, an infinite Number of large Oaks, that were thrown aside and condemned as intirely uselefs: It seems a kind of Worm had bored Holes through them in a hundred Places, which rendered them unfit for Sea Service, as a Vessel built with such Wood must have been infallibly leaky. Mr. *Linnaeus* was going to examine into the Cause of this, but was absolutely forbid by some of the Inspectors of the Dock. It was to little Purpose that he shewed them the public Commission with which he was charged, and the general Recommendations he had from the States of the Kingdom; in short, nothing could prevail on them to trust him with one sole rotten Tree. As he was returning to Town highly chagrined at this ill Treatment, he luckily met with some of the Directors of the Admiralty, who being a little more polite, and not quite so ignorant as the others, gave him Leave to return back to the Dock-yard, and examine as many of these rotten Trees as he pleased; and by dissecting skillfully one of these Pieces of Timber, he discovered

covered the Cause and Cure for this Evil, which they had suffered so long without ever attempting to remedy it. The Wood was bored with an infinite Number of little Holes, which penetrated the Surface of the Wood in a horizontal Direction to the very Heart of the Tree; this Part of the Canal was quite empty; from the Part nearest the Centre of the Tree, there rose at right Angles another Passage, the first Part of which was so extremely narrow as to be hardly distinguishable; as it went on it grew larger, and was filled with Worm-eaten Wood reduced to Powder; it then made a second Turn at right Angles which formed the Passage out of the Tree, it was in this third Part of the Canal that he found the destructive Worm. Mr. *Linnaeus* immediately concluded from these Phænomena, that the Mother of the Worm entered into the Tree by the lower transversal Canal, that she laid her Egg in the Heart of the Tree, and that the young one gnawed its Way along the Heart of the Tree, destroying the Wood in Proportion as it grew, which made this Part of the Canal larger than the rest; that when it came to its full Growth it went out of the Tree through the second transversal Canal, in order to be changed into a Fly: All this at first was mere Conjecture, but afterwards proved to be Matter of Fact; for Mr. *Linnaeus*

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*naeus* soon discovered the Fly which was the Mother of the Worm, and which entered by the lower Canal ; he saw too the young one lying in the upper Canal, just ready to leave its Hole to be transformed into a Fly, and to take Wing.

It may be remarked through the whole System of natural Science, in general, as well as in Physic in particular, that as soon as one has discovered the Cause of a Disorder, there is no Difficulty in finding out a Remedy ; Mr. *Linnaeus* proposes several in this Case, that are extremely simple, and of little or no Expence ; the most secure is that of covering the Timber that is liable to the Worms with Tar : you need only do this in the Middle of *June*, at which Time these Insects lay their Eggs, and keep the Wood well covered with this Tar till the latter End of *July*, which is the natural Term of Life allotted to these Animals.

It gives me infinite Pleasure, adds the *French* Journalist, whenever I see the Sciences employed in discovering any thing that may be of real Service to the Public ; for this alone is the true Way to make them flourish in their highest Perfection : Princes will be ever more ready to reward the Improvers of the useful Arts and Sciences, than to encourage those barren and insignificant Labours, which only serve at best, to clear  
up

up an obscure Passage in an Author that is of little or no real Use, or to restore a Sentence, or Line, to its proper Place.

Mr. *Linnaeus* seems very much affected with the distressed Circumstances he foresees his Countrymen must necessarily in future Ages labour under; it seems this People, destitute of Commerce, and ignorant of those Advantages that may be reaped from the Knowledge of the useful Arts, have destroyed all the Wood in *Wermeland* and in the western Part of *Gothland*; the useful Timber they have sold to Foreigners, and burn'd down the rest into Pot-ashes, to furnish themselves with ready Money: but this Fund is now quite exhausted, and instead of large Woods they have nothing left them but barren Mountains, and the Inhabitants are now reduced to the Necessity of buying that very Wood of others which they formerly have so imprudently lavished away, and they soon will not be able to procure any even for their Money. This is a very great Misfortune in a Climate where the Demand for Wood is so great, to supply the Wants of a long and rigorous Winter. Nay this is not all, their Distresses every Day encreasing by their cutting down the Forests in all the Provinces, which will soon render them incapable of furnishing those who already have none of their own. This Reflection

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flection will appear of more Importance, when we consider it equally affects *Holland*, *England* and *France*. The *North* which furnisheth them all with Wood is almost exhausted, and when once all these Forests are destroyed, from whence can *Europe* be supplied with Timber?

After having given us a Description of the Plants, Insects and Fishes found in the *Atlantic* Sea, and of the Hardships and Miseries that the Prisoners at *Marstrand*, and even the Troops that guarded them endured, he then, being on his Return home, came to *Udderwalla*, where he saw at the Provost's Mr. *Walbourg* some artificial Tea, that resembled in every Respect that of *China*, and extremely well curled and twisted; it is still a Secret what Plant it is that Mr. *Walbourg* makes his Tea with, but Mr. *Linnaeus* was too good a Botanist not to find it out, but being unwilling to rob the Inventor of the Glory or Reward, he may hope for, from this Discovery, he contents himself with informing us, that it is a Plant that is very common in *Sweden*, and seems to hint that it may possibly be the *Mentha arvensis verticillata*.

The *Troll-Hatta*, or famous Cataract of the Elb in *Gotbland*, did not at all surprize Mr. *Linnaeus*, as he had before

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seen some much larger in *Lapland*; the Plan that Mr. *Dahlberg* gives us of it does not make it even so large as that of the *Rhine*. Though the Badness of the Weather and continual Rains prevented Mr. *Linnaeus* from examining further into the Plants and Insects of that Country, yet he chanced at *Norum* to meet with a Piece of Antiquity that was intirely in his own Taste; this was the *Nestor of Pines*, whose Age was wrote on it by the Hand of Nature; for Mr. *Linnaeus*, on counting the Circles, found them to amount to 409, which is 89 more than the oldest Tree of that Kind that Mr. *Rudenschöld* could ever discover. It is extremely useful to know the utmost Bounds and Extent of Things, as it helps to give clear and adequate Ideas of them, and shews us what is the most that can be expected from them. Animals being the most lively and active Part of the Creation, their Life is of the shortest Continuance; the longest Life that has been known for several Ages, was that of *Jenkins's*, who lived 169 Years. Vegetables that are more simple in their Nature, but yet have Juices that circulate by a continual Flux and Reflux, are much more lasting, and I take their Life to go as far as 500 Years, or something more. Minerals that are infinitely more fixed and simple in their

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their Texture last for several Ages ; There are still a Number of Marks remaining of that antient and universal Deluge on all the Mountains in the Universe, yet they too, as they grow, so also are they liable to decay. The Rocks of the *Alps* dissolve into a kind of Mud ; Metals return in an imperfect State to those very Mines from whence they were taken ; Alabaſter in Time of itself becomes calcined ; the Rocks of *Gothland* change to a Kind of Chalk, and the red Stones found on the Mountains of *Kinne-Kulle* turn to a Sort of white Clay.

We ſhall now finiſh this Extract with mentioning a new Kind of mineral Water, that is extremely common in *Lapland*, tho' only one Spring of it is found to have any medicinal Virtue, which is that of *Loka* ; this Water is of a cooling, emollient and refreshing Nature, and directly oppoſite to the common mineral Waters that are impregnated with Steel and Vitriol ; no Kind of Fossil is blended with this except a Sort of Pitch. Our Author judges it to be uſeful in Caſes, where it is neceſſary to relax the Fibres, to remove Pains, and to carry off the remaining bad Effects of an Apoplexy.



## ARTICLE XIV.

*The Essay on Ecclesiastical History continued (a).*OF *LUCANUS*; or, *LUCIANUS*.

WE hardly know any thing of this Heretic, besides his being (b) one of *Marcion's* chief Disciples, and I would not have mentioned him, were it not for this Reason, that in the few Things said of him by our Heresiologists, there is a Contradiction, which affords a new Proof of the little Dependence there is on what they have wrote against their Antagonists. It is this; *Clement of Alexandria* charges *Marcion* (c) with having inveighed against Matrimony, and said that a second Marriage was unlawful. This is also confirmed by *Epiphanius* (d); and yet a Moment after (e), he expressly saith, that it was contrary to *Marcion's* Doctrine that the Disciple taught the unlawfulness of Marriage. But what appears more surprising yet is, that all the Fathers taught that same Doctrine, which they so much exclaim against, when they find it in the Writings of an Heretic. What said they not against poor *Tatian* (f), Head of the *Encratites*, so called because they abstained from the Use of Women, Wine and Flesh-meat? And yet, was not the Nonsense ascribed to *Tatian* on that Head, rehearsed and adopted by those very Men who abuse him so much for it, and by all their Successors? His very Master, *Justin Martyr* gave his Share of it, and was probably drove into his indifferent Opinion of the Fair Sex, from this absurd Notion, "That some Angels having cohabited with Women  
" had

(a) See Liter. Jour. Vol. IV. p. 419.  
 ref. carn. c. 2.—Orig. in Cels. L. II. p. 77.  
 III p. 111.

(d) Hær. XLII.

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(f) Iren. Lib. I. c. 31. Epiph. XLVI. c. 2.

(b) Tertul. de

(c) Strom.

(e) Hær. XLIII.

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“ had procreated the Devils. *Clement of Alexandria* received this fine Piece of Heavenly Intelligence, but added new and very extraordinary Circumstances to it (g). He says, “ That some Angels of a superior Condition, having let themselves be ensnared into too great a love of Voluptuousness, trusted to Women some Secrets which had come to their Knowledge, whereas the other Angels had carefully concealed them, because it belonged to Jesus Christ alone to reveal them at his coming into the World.” Had this been said by an Heretic, what a noble Picture we should have of him from the charitable *Ireneus* or *Epiphanius* : but it was a Father of the Church who expressed himself in that Manner, and it must be right.

Of the OPHITES.

THE *Ophites* were so called, because they are said to have had a great Veneration for the Serpent that tempted Eve, and to have worshipped Serpents. They are represented as Christian Heretics by *Ireneus* (b), *Tertullian* (i), *Epiphanius* (k), *Austin* (l), *Theodoretus* (m), and others (n), who impute to them a Number of extravagant Tenets and shocking Ceremonies ; which are all of their own Invention. They say that the *Ophites* had a grateful Remembrance of the Serpent which tempted Eve, because to him we are indebted for the Introduction of Knowledge into the World,—and that on this Account they tendered a religious Service to Serpents,—but what is most extraordinary is, that they found Means to have their Prayers heard by those Animals, which wonderfully appeared at their celebrating the Lord's Supper. This Ceremony they performed

(g) Strom. Lib. v. p. 650.

(b) Lib. i. c. 34.

(i) Præf. c. 47.

(k) XXXVII. c. 1, 3.

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(l) De Gen. cont. *Manich.* Lib. II. c. 26. *Hæc.* XVII. de ver. Relig. c. 5.

(m) *Hæc.* Fab. Lib. i. c. 14.

(n) Vid. et. Prædest. c. 17.

performed in the following Manner (o) ; They had a Serpent alive, which they fed, and worshipped, and kept in a kind of Cage ; and while the Priest was performing a certain Service, the Serpent would come out of its Cage, mount upon an Altar erected above it, twine itself about the Bread designed for that Purpose, and return to its Cage ; and then they were to take and eat the Bread that had been thus touched by the Serpent, saying that it had been sanctified by it, and that they properly celebrated the Lord's Supper. The Reader will no Doubt wonder at the Serpents of those Days being so very tame, and different from what they have been since ; but that Tamenefs will appear more astonishing yet, from this Circumstance, that the *Ophites* scrupled not to take freely those Animals into their Hands, and even to kiss them very tenderly ; but it must be observed that it was the Devil (p), who by a special Act of his Favour towards them, and by his Skill in managing of Serpents, gave these abominable Heretics, who were his best Friends, a complete Power over them : Or rather, to speak seriously, the Reader will be most surpris'd that Men in their Senses should have believed, or feigned to believe, such Absurdities ; and yet this is faithfully taken from the above quoted Herefiologists ; who even went so far, as to say, that the *Ophites* taught that Christ was the Serpent which had tempted *Eve* (q) ; nay, *Tertullian* (r) will have it, that they gave the Serpent the Preference over Jesus Christ.

Now these horrid Representations are all false ; and this I prove from *Origen* (s), who, in his Answer to *Celsus*, upbraids him for having given the Name of Christians to the *Ophites*, who were the greatest Enemies the Name of Jesus ever had, and absolutely denies their being, or having any Communication with, Christians.

The

(o) *Epiph. & August. ubi sup.*  
ubi sup.

(q) *August. ubi sup.*

(p) *Iren. Epiphan. &c.*  
(r) *Ubi sup.*

(s) *Lib. VI.*

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The *Ophites* were probably no other than Pagans. It is known, that the Serpent was a venerable Symbol in the *Egyptian* Religion, from whence all other Nations took theirs. Lat to represent the *Ophites* as Pagans could not serve the Purpose of Heresiologists; they were so fond of multiplying the Number of Heretics, that they turned every thing into Heresy; and having once fancied the *Ophites* to be Christians, or deserters of Christianity, they set their wild, I could almost say, their ill-natured Imagination at work, to find out what Consequences they might draw from this Fancy of theirs; and they found that Men who receive both old and New Testament, and who nevertheless adore a Serpent, must imagine themselves as much, or perhaps more, indebted to this Animal than to Jesus Christ, for having given them the Knowledge of Good and Evil; and this Step once taken, all the rest came by Way of Embellishment. Men must have a prodigious Fondness for black Colouring, who will go such Lengths to gratify it.

The Devil did not confine his Favours barely to the protecting the *Ophites* from Serpents, but he also made complete Magicians of them; and accordingly they are said to have used a Magical Diagram (t), composed of six Circles, described one within another, on the same Centre; and to which Circles they gave barbarous Names. We have already observed that when the Fathers found in the Writings of Heretics, Words, which they could not explain, they charitably concluded something very bad was meant by those Words, and looked upon them as the Language of Communication between the Devil and them. The Names of each of the Circles of the Diagram being explained, they prove to be nothing else but a Mythological, or Figurative Way of expressing that People's Notion of the Universe, and of its being governed by an *Universal Soul*, or *Leviathan* (u), which is the Name of the greatest of the Six Circles.

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(t) Origen. ubi sup.  
Ilt, Eccles. Tom. ii. p. 62.

(u) Vid. *Basnag. Annal. Po-*

Of *MARCUS*, and the *MARCOSIANS*.

**I**F ever all the Powers of Hell were reunited in one Man, *Marcus* no doubt was he. I have already (a) mentioned his pretended magical Creed, which was to the full as reasonable as any framed by the Fathers, and in the manner it is expressed by (b) *Ireneus*, it has this farther Advantage, of being as unintelligible as any Creed, to those at least who understand not the Syriac Tongue.

*Marcus* was cotemporary with *Valentinus*; so faith *Eusebius* (c); but *Ireneus* (d) will have him to have lived in his own Time, which however agrees not with what another affirms (e), that this Herefiarch was condemned by *Clement* of *Alexandria*. From this Disagreement we may, I presume, reasonably infer, that none of them knew any thing of what concerned either the Time he lived in, or his Principles; tho' they said so many Things of him. They pretend that he had this Advantage over great many Heretics, that he could make Miracles (f): He would give to clear Water the Colour of red Wine, or Blood; and at his repeating a certain Prayer, which was that he constantly used for the Communion Service, the Liquor prepared for that Purpose, and which seemed to be nothing else but Wine and Water mixed together, was instantly turned into the Appearance of Blood; and he would affirm, it was *Jesus Christ's* true Blood. This is the first Origin of Transubstantiation, tho' it must be observed, that it comes not from the Heretics it is ascribed to, but immediately from the Fathers, who alone are to have the Honour of the Invention; however, it must be owned that they intended not to make a Religious Tenet of it, but imagined

(a) See Lit. Jour. for September 1745, p. 99. (b) Lib. i. c. 9. (c) Lib. IV. c. 11. (d) Ubi sup. (e) Prædest. (f) *Iren. & Epiph.* ubi sup.

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imagined it, merely that they might have something to father upon those unhappy Men, whom they were pleased to call Heretics.

It may be asked what could give room for such Inventions; for the most Part of them owe their origin to some Fact which served as a kind of Canvass to work upon. I answer, that I know of none, except it be this. Much about the time *Marcus* is supposed to have broached his Heresies, there (g) were Disputes among some Christians, on the Liquor fit to be made use of in the Eucharist; and it is probable they were carried on with some Warmth, at least we may judge so, from the angry Manner in which our Herefologifts speak of this Matter, and the Resentment they shew against those who were for using Water only. To suppose that the *Aquarians*, (as they were called) were of this Opinion through too great a Cautiousness, and to avoid those Excesses the *Corinthians* had formerly been guilty of, would be too charitable an Interpretation; Motives of another kind must be found out, and it seems that the worst were thought the fittest.

To proceed with *Marcus's* Feats; he not only wrought Miracles through the Power of Satan, but also prophesied, and even communicated this glorious Privilege to whomsoever he pleased. He (b) generally chose Women for this Purpose, and the richest, because they were so delighted with the prophetic Spirit communicated to them, that they gave him up their whole Fortunes. However, Interest, tho' his prevalent Passion, had not such a thorough sway over him, as that he should not be now and then taken up with a pretty Face (i). He had once got Possession of a Catholic Deacon's Wife, who was very handsome; she followed him for a great while, (being as she afterwards said) attracted by a Charm, or a Dæmon who attended him on such Occasions; but at last, the Church found the Way to reclaim her out of his Hands, and she spent the Remainder

(g) *Epiphanius*. Hæc. XLVI. 2.  
ubi. sup. &c.

(i) *Ibid.*

(b) *Iren. Epiphanius*.

mainder of her Life in Tears, and Prayers. I am surpris'd, that the Charity of the Catholics was extended no farther than towards this Deacon's Wife ; It would have been worth their while to have done their best to save all their Women from this Public Pest ; as they say, (k) that he committed all Sorts of Abominations with those he could get into his Hands. There is one Fact mention'd by *Irenæus*, (l) which I cant help thinking reflects great Dishonour upon the Ladies of those Days ; and that is, that any Catholic Woman, upon whom *Marcus* endeavour'd to practise his Magical Art, needed only to *blow upon him*, and that this effectually destroyed the whole Power of his Dæmon ; if this be true, Women, at that Time, must have been very easily drawn, and ready to fall, into the Snares laid for them ; since so many of them were cast away by his Enchantments ; tho' they might have got off, and secured their Honour, at so cheap a Rate.

Besides the Philtres, and other diabolical Arts the *Marcofians* made use of to debauch Women, they performed a mysterious Ceremony, which they call'd Redemption, and which is thus described by (m) *Irenæus* : " They prepare what they call a Nuptial Bed, and in " a mysterious Manner pronounce some Words over " those that are to be initiated, or received among " them ; and this they call a Marriage, and say it " is a Spiritual and a Heavenly Marriage." This Ceremony was probably their Baptism Service, which is thus nonsensically described by the Good Father, because he did not understand the Language spoken by the *Marcofians* ; whom I imagine to have been *Jews* converted to the Christian Religion.

As to their Religious Principles, they seem to have been much the same as those of *Basilides* and *Valentinus*, and therefore it is not requisite I should enlarge on that Subject. They believed a Quaternity instead of a Trinity, viz. the *Ineffable*, *Silence*, the *Father*, and

(k) *Iren. Epiphan. ubi supra, &c.*

(m) Lib. III. c. 4. Vid. et. *Euseb. ub. sup.*

(l) *Ubi sup.*



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and *Truth* ; which, I suppose, were only so many different Appellations, which they gave to the Almighty. They were Assertors of two Principles, Authors of Good and Evil, and had the same Opinion of *Matter* as *Basilides* (n) ; on which Account they are said to have denied the Resurrection of the Dead, and to have taught that Christ suffered *phantastically*, or in Appearance only. They (o) are accused of having pretended to a high Degree of Perfection above all other Christians, and of having thought themselves so sure of their Salvation, that nothing, not even the greatest Crimes, could endanger it ; and that this was their Reason for giving themselves up to the greatest Dissoluteness ; but this Calumny has already (p) been confuted.

There is one Principle of *Marcus*, which greatly exasperated the Fathers against him, and was perhaps the Cause of all the Dirt thrown at him ; and that is (q), his having given full Liberty to his Disciples to make whatever Alterations they pleased in his Doctrine, or Body of Divinity. To the Eyes of Heresiologists nothing can appear more hideous than Freedom of Enquiry ; their Aversion to this precious Blessing and fundamental Article is the Grand Cause of all their Mistakes, of their false Representations, their holy Frauds, and their subsequent Behaviour and persecuting Spirit ; by which they wounded Religion much more than the worst Heresies possibly could ; for the want of Christian Charity and Toleration strikes at the very Root of all Religion both natural and revealed.

*Irenæus* (r) accuses the *Marcosians* of having made use of Spurious Writings ; and the foolish Story, he relates to prove it, is still found (s) in what is called, *The Gospel of the Infancy of Jesus Christ* ; but somewhat different from the Manner in which he relates it ;  
It

(n) *August.* Hær. XIV. (o) *Iren. & Epiph.* ubi sup. (p) See *Liter. Jour.* Vol. II. p. 2, p. 102. (q) *Iren.* Lib. 1. c. 15. (r) *Lib.* 1. 17. (s) *Fabricii.* Cod. Apocr. N. T. T. 1. p. 137.

It is thus: Jesus learning to read, his Master made him pronounce *Alpha*, and he answered *Alpha*. The Master told him afterwards to say *Beta*, and he answered, "Tell me first what is the meaning of *Alpha*," and then I'll tell you what *Beta* signifies." Now this is a Blunder of *Irenæus*, who might have remembered that Jesus Christ probably learned to read *Hebrew* first and not *Greek*. Accordingly (s) *Eusebius* gives the Key of this Passage, by explaining the meaning ascribed to the *Hebrew* Letters; as for Instance; ALEPH signifies, *Discipline*; BETH, a *House*; GIMEL, *Fulness*; DALETH, *Books*; and HE is the Pronoun *he*: And he says that the Signification of those five first Letters of the *Hebrew* Alphabet being combined together, they form this Sentence: "A House to be well regulated must be well stocked with Books." These Grammatical Mysteries *Eusebius* admires greatly, but *Hieronymus* (t) speaks of them with the greatest Extasy, calling them "Sacred Mysteries,—the Wisdom of God,—the Secret Thoughts of the Creator,—Sweeter than Honey, and highly preferable to all the Riches and Pleasures the World can afford." It is not the only Instance we have of the Fathers of the third and fourth Centuries being enamoured with, what had been looked upon as Heretical by their Predecessors. It must be observed however, that the several silly Tales, to be found in the above false Gospel, and in several others, were probably inserted into them, not at first, but in after Ages; but I shall have Occasion to treat of this more at large when I come to the last Part of this Essay; I shall only mention now one Circumstance, which confirms this Conjecture: And that is, that in the *Greek* Copy (u) of the Gospel of the Infancy, the little Tale above related is very short; in the *Arab* Copy translated by our very learned *Syke*, it is adorned with several new Childish Transactions, which make of the Infant Jesus, a peevish, and almost ill-natured Boy;

(s) *Præp. Ev. Lib. X. 5.* (t) *Ad Paul. Urbic. Tom. III. p. 131.*  
 (u) *Vid. Coteler. Patres Apost. not. ad Const. Ap. Lib. VI. 16.*

Art. 15. Mar. 47, to Mar. 48. 189

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[To be continued.]

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## ARTICLE XV.

*The HISTORY and MEMOIRS of the Paris ACADEMY for the Year 1741.*

*Among the great Variety of Articles contained in this Volume, I shall only take Notice of the few following, viz.*

I. **O**F a Child much taller than Children of his Age usually are.—In 1736, being seven Years old, he was four Feet eight Inches and the third Part of an Inch high, without Shoes. In 1739, he was grown only three Inches and the sixth Part of an Inch higher ; and in 1741, being twelve Years old, he had gained but about one Inch more, and was in all five Feet and half an Inch high ; which bears no Proportion to the surprising Quickness with which he grew the first Years of his Life ; for he had nothing extraordinary when he came to the World.

II. Of

(x) See *Voyages de Chardin*. Tom. X. p. 27—*Beaufobre Hist. du Manichéisme*. Tom. I. p. 367.—370.

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Art. 15. Mar. 47, to Mar. 48. 189

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II. Of

(x) See *Voyages de Chardin*. Tom. X. p. 27.—*Beaufobre Hist. du Manichéisme*. Tom. I. p. 367.—370.

II. Of the Teeth of the *Lamia*.—— It is a large Fish, or Sea-Dog, which is thought to be the *Carcharias* of the Ancient; and is sometimes met with on the Coasts of *Languedoc*, *Provence*, *Italy*, and *Spain*. The sham Serpent-Teeth, which we often see in Silver-Smiths Shops, mounted in Silver, are nothing else but the Teeth of this *Lamia*. It's Teeth are very hard and sharp, of a triangular Figure, biting and cut like a Saw, and disposed in six Rows, the first of which appears out of its Mouth; those of the second are strait, and the third are turned inwards. They took lately a *Lamia* at the Isle St. *Marguerite*, which weighed fifteen thousand Pounds; and they were obliged to tow it in with a Felucca, as far as *Cannes*, at two Leagues distance. When it was opened they found one whole Horse in its Stomach.

III. Mr. *Demours*, a Physician, one Summer Evening being in the King's Gardens, chanced to see two Toads of the small kind, joined together, at the Mouth of a Hole which was chiefly formed by a great Stone which hung over them. His Curiosity led him to examine into the Cause of the violent Agitation he saw they were in, and was surpris'd with the Discovery of two Facts, which are equally new and curious. The first was the very great Difficulty with which the Female laid her Eggs, and the Manner in which she did it, as she appeared incapable of performing this Operation without some foreign Assistance: The second was that the Male Toad laboured with all its Force to deliver the Female of her Eggs, by pulling them out with his hinder Paws: This Animal performed the Office of a Midwife with infinitely more Art than one could have suspected in an Animal that appears to be naturally so Stupid and Senseless. He had already drawn out the second Egg when Mr. *Demours* began to observe him, and was then redoubling his Efforts to disengage her from the third. He held the first Egg in the middle of his right hinder Paw, by the filament which connected it to the second; and by stretching out this hinder Paw, he drew the String  
of

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of Eggs in a right Line from the Fundament of the Female, who during all this Time lay perfectly still and immoveable; he strove also to draw out this String of Embrio's with his left Paw, which, after several attempts, he effectually performed.

IV. Mr. *Tremblay's* Discoveries on the fresh Water *Polypus* have surpris'd all Europe, and his Experiments have been repeated by almost all the Lovers of Natural History. Among others, Mr. *Bonnet* at Geneva, Mr. *Lyonnet* at the *Hague*, and Mr. *de Reaumur* at *Paris*, have attempted the same Experiments on several Insects, and have had the Satisfaction to find some, which, as well as the *Polypus*, may be cut Longitudinally, or Transversely, and each Part become again a perfect Animal; Mr. *Lyonnet* found one about three Inches and a half long, and near the thickness of the first String of a Violin, which he divided into between thirty and forty Parts, and every one of them became in a few Days a complete Animal.

V. Here is another very curious Discovery, viz. a Rivulet, at *Tremolac*, five Leagues Distance from *Bergerac*, which is inflammable and may be easily set on Fire. This Discovery is owing to a Poacher who went to steal Craw-fish, with Torches made of twisted Straw, the better to find out the Holes they lay in. Whilst he walked on a level Bed of Gravel, the Surface of the Water never caught Fire; but when he came to Parts that were uneven and full of Holes, he was very much surpris'd to see the Water inflamed, even so much as to set his Shirt on Fire. *Abbè d'Alèma* repeated the same Experiment several Times, and always found it to succeed. It is extremely probable that in these Cavernous Parts of the River, a Quantity of Mud impregnated with Sulphureous Matter may be fallen and collected there; which ferments strong enough to exhale its igneous Quality on the Surface of the Water; which is ready to take Fire at the Approach of any other inflammatory Body.

VI. Of the White Wax of *China*—Mr. *Geoffroy* hath receiv'd from Father *d'Incarville*, a Jesuit, a Letter written



written from *Canton*, the 15th *January* 1741 ; in which that Father says, that the White Wax of *China* comes from little Worms, found on a certain Tree in one Province of that Empire. They feed on that Tree, from whence they are taken off in great Plenty ; and being boiled in Water they give a kind of Fat, which, when congealed, is the White Wax of *China*.

VII. Where the Soul resides is a Question of a very puzzling Nature : — It is now pretty well agreed upon, that the Brain is at least its chief Residence ; but as the Brain is composed of a great Number of Parts, which of them is the Principal Seat of the Functions of the Soul, is not easily determined. *Descartes* hath placed it in the *Glandula Pinealis* ; and the celebrated *Willis* in the *Corpora Striata* ; but neither of them gave any thing more than bare Conjectures to support their several Opinions. Mr. *La Pevronie* hath presented a Memoir to the Academy, wherein he tells them, that after several strict Enquiries and Experiments, he hath great Reason to think that the Seat of the Soul is in the *Corpus Callosum*. Without entering into a Detail of the Facts which he brings in to shew this, I shall only observe that every one of them affords a Proof, that neither Wounds in, nor even the total Destruction of, the other Parts of the Brain, have any Influence over the Operations of the Soul ; whereas the *Corpus Callosum* cannot be in the least disturbed or wounded without disordering, or totally impeding the Action of the Soul. This Method is, no doubt, the only one to be pursued to decide this famous Question ; and it amounts almost to a Demonstration. The Author asserts, from many and repeated Experiments, that, whether from Wounds or from inward Disorders, the *Corpus Callosum* is no sooner vitiated, or compressed, but a great lassitude in all the Limbs, a Lethargy, a Delirium, and a Cessation of the Functions of the Soul, ensue ; There are even some of the Cases he relates, where those Functions were alternately suspended or restored, as the Surgeon pleased to have them, according as, either before, or after dressing the Wound, the *Corpus Callosum* was over-

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overladen with, or freed from, the foreign Matter which gathered and laid on one of the Sides of its Surface. Mr. *La Peyronie* made himself the Operation, and saw several Times the Reason and Sense of the Patient's alternately go and return again.

This Theory, (observes the Secretary of the Academy) is not confined to mere Speculation; but it may serve to give an Insight into the Disorders of the Brain; and consequently enable us to prescribe a proper Relief.

VIII. On People reputed drowned. — Mr. *Petit* hath made a great many Experiments on those Animals, whose Parts serving to Respiration have great Conformity with those of a Man, which are designed for the same Service; and in Consequence of all his Experiments, he strongly insists upon the Necessity of trying to restore to Life those People, who unfortunately have remained long in Water; tho' there should otherwise be all the appearance imaginable of their being dead.

IX. Mr. *Le Gros*, a Physician of *Arles*, hath communicated to the Academy his having cured perfectly a Paralytic Man of that Town, with nothing else but having the disordered Parts rubbed, and struck at several Times, and for some Days, with Nettles, the best he could find.

This Method of curing the Palsy was not unknown to the Ancients. *Celsus* (a) recommends it, as well as the Application of Mustard on the disordered Part. It is what they called, *Urticatio*, *Sinapismus*, or in general *Phænigmus*. This is treated of at large by *Rolfincius* (b) a learned German Physician, who flourished about the middle of the last Century.

X. Mr. *Demours*, (the same who is mentioned Art. 2d) who has in a particular Manner studied the Anatomy and Disorders of the Eye, hath given three Memoirs on that Subject. The first is designed to demonstrate that the Vitreous Humour is composed of a num-

P ber

(a) Lib. III. c. 27.  
cin. specialis, &c. p. 438.

(b) Ordo and Method Medi-

ber of Cellules. In the second he proves that these Cellules communicate one with the other; and in the third, that the transparent *Cornea* is not a Continuation of the *Sclerotica*, as hath been hitherto believed.

XI. Mr. *Vacher*, Chirurgion general of the King's Armies, hath sent to the Academy a Memoir, containing a most extraordinary Fact, he says he has been Witness of, viz. that the whole Uterus of a Woman came off of itself through the Vagina, without occasioning the Patient's Death, nor even impairing her Health. But I must observe that the Academy, after having read Mr. *Vacher's* Memoir, were not yet convinced whether he had not mistaken some Part for the whole, and have resolved to suspend their Judgment, till they have received farther Explanations from him.

XII. Mr. *Martin*, Professor in Physic at *Lausanne* and the Academy's correspondent, hath wrote to Mr. *De Reaumur*, that a young Boy about ten Years old, having got a Fall, of which no outward Mark remains, hath his Arms, his Hands, and some Muscles of the Head without Action; so that the Head falls sometimes on his Back, and sometimes on his Chest; and tho' by a certain Motion of the Back he can keep it strait and in equilibrium; yet it soon falls again at the least Motion that disturbs the equilibrium; However, the Boy is well, and has as much Feeling as ever in those weak Parts.

XIII. The Academy never scruples inserting in their Memoirs, whatever may be of some Service; To this Purpose they have published the following Recipe to preserve Horses on a Journey from being bit by Flies, viz. Take some Walnut-tree Leaves, fill a Kettle with them, and pour Water on them; boil the whole together a full Quarter of an Hour, before you harness your Horses, bathe them with these Leaves, or with a Sponge dipt in this Decoction, which cannot be made too strong: This will prevent the Flies from biting the Horses.

[To be continued.]

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## ARTICLE XVI.

### LITERARY NEWS.

#### S W E D E N.

##### STOCKHOLM.

**S**UEA Rikes Historia, &c. or, A History of the Kingdom of Sweden, from its Beginning to our Time, written by Order of his Majesty and the States of the Kingdom, by Olaus Dalin. Tom. I. 4to. Pag. 730, besides the Preface and Index. This considerable Work will probably be soon translated into French, I shall then give an Abstract of it.

#### M U S C O V Y.

##### PETERSBURG.

*Flora Sibirica*, &c. or, A Description of the Plants of Sibiria; Tom. I. by John George Gmelin, Professor in Chymistry and Natural History, 4to. p. 221, with fifty Copper-Plates. This Book also deserves being taken more Notice of, than by barely mentioning its Title, which is all that can be done at present.

#### G E R M A N Y.

##### B E R L I N.

The Memoirs of our Royal Society are henceforward to be published in French, and those for the Year 1745, which but lately appeared, are in that Language.

##### HELMSTADT.

*Willielmi Christiani Justi Chrysandri* Philos. & liberal. Art. Magistri Commentatio Philologica—Theologica de sapientia Dei in Connubio Josephi & Mariæ admiranda, 4to. A new Edition of a Book, the first Impression of which was in a short Time exhausted.

The following Works of the late Mr. *Vonder Hardt* are soon to be put in the Press, viz.—*Historia Concilii Constantiensis*—*Ænigmata Judæorum maxime recondita*.—*Historia litteraria Reformationis*—*Ænigmata*

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prisci Orbis, seu Jonas in luce—Collectio scriptorum quorundam Minorum, in Jobum—<sup>quibus</sup> in Sacros Fontes—Historia Reformationis.

G. G. *Drelingii* Diatribe historica & critica de Miltiade perantiquo Christianorum Jure consulto ac defensore, 4to.

### G O T T I N G E N.

*Prima Philosophia*, &c. or, The Metaphysics, being the second Part of the Introduction to Philosophy, by Professor *Sam. Ch. Holman*, 8vo. p. 666.

They are printing here the Abbé *Fleury's* Ecclesiastical History, translated into German, in seventeen Volumes 4to.—and the *Lexicon Diplomaticum* is just published.

Commentatio juris publici de justis Repressalium limitibus tum à Gentibus, tum à Statibus S. J. R. G. observandis, ex ipsis legibus, actis publicis, & Diplomatibus, eruta à Lud. Mart. Kahlro D. & P. P. O. 4to.

*Geo. Henr. Afreri* Specimen Politico-juridicum, de Gynecocratia tutelari viduarum illustrium, Pars I. 4to.

### H A L L.

Mr. *Bæhmcr* hath given here a second Edition, with Cuts, of the following Book, which was printed at London in the Year 1740, viz. *Richardi Manningham Equitis M. D. R. S. S. & Colleg. Med. Lond. Artis obstetricariæ compendium, tam Theoriam quam praxim spectans, morborumque omnium, qui foeminis inter gestandum in utero, & in puerperio, nec non infantibus supervenire solent, curationem totam spectans, &c.* Quarto.

### L E I P Z I C.

Sepulchralia carmina ex Anthologia Manuscripta Græcorum Epigrammatum delecta, cum versione latina & notis. Accedunt ad græcas *Muratorii* Inscriptiones, in Miscell. Lipsiens. T. I. p. 111. Explicatas, curæ secundæ, & novæ emendationes, 4to.

*Frid. Otton. Menckenii* Observationum Latinæ Linguae Liber, ad emendandum imprimis & augendum *Bassii Fabrii* Thesaurum Latinæ Linguae compositus, 8vo.

*Joh. To. Krebsii* de usu & præstantia Romanæ Historiæ in Novi Testamenti interpretatione libellus, 8vo.  
The

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The Author of this Book fixes the Beginning of the Roman Dominion over the *Jews* at the Year of Rome 690, when *Pompey* was sent to *Asia* against *Mithridates*.

De Apparentiis Annuli saturni Commentatio ; 4to. by Professor *Godfrey Heinſius*.

J E N A.

*Chr. Willh. Kaſtneri*, Bibliotheca Medica. This is not a bare Catalogue of Books in *Physic* ; but it is ſaid to contain ſeveral very curious Obſervations on the Authors of ſeveral of the Books it is compoſed of.

F R A N K F O R T on the M E I N.

*Hermippus redivivus* ; five Exercitatio Phyſico Medica, de Methodo rara ad CXV annos prorogandæ ſanitatis per anhelitum Puellarum ex veteri Monumento Romana deprompta, nunc Artis Medicæ fundamentis ſtabilita, & rationibus atque exemplis, necnon ſingulari Chymicæ Philoſophicæ paradoxo, illuſtrata & confirmata, a *Joh. Hen. Cohaufen*, M. D. 8vo.

S W I T Z E R L A N D.

Z U R I C H.

The 5th and laſt Volume of Mr. *Staſſer's* Polemical Divinity is publiſhed : *J. Fr. Staſſeri* V. D. M. "*Helv. Bern.* Institutiones Theologiæ Polemicæ " *Univerſæ ordine ſcientifico diſpoſitæ*, 8vo" The Author divides all Heretics into three Claſſes— thoſe who deny the Principles of all Religion— thoſe who reject the Revelation only— And thoſe who err in drawing falſe Conſequences from true Principles. In the firſt Claſs he puts the Atheiſts, Deiſts, Epicureans and Pagans. In the ſecond are included—the Naturaliſts, or thoſe who receive the Natural Religion only ; (Deiſts, I ſhould think more properly belong to this Claſs than to the former)—the *Jews* as rejecting the chief Part of Revelation—the *Turks* who ſubſtitute a falſe Revelation to the true one—the Anti-Trinitarians and chiefly the Socinians, whom the Author conſiders as a Kind of Muſſulmen, becauſe they falſely interpret the holy Scriptures—and the Indifferent, as he calls them, or thoſe who are ſo indifferent with reſpect to Religion

as to be Turks at *Constantinople*, Papists at *Rome*, Calvinists at *Geneva*, &c.—the Roman Catholics—and the Fanatics. The third Class contains those Sects, which, as he says, do not acknowledge Jesus Christ as the only and perfect Cause of Salvation ; such as the Pelagians—Semi-Pelagians, (by the latter Denomination he understands the Remonstrants)—the Memnonites, the Eastern Church, and in short, all those who maintain that Man is a free Agent. Thus, whosoever believes not, with our Author, the Doctrines of absolute unconditional Predestination and Grace, is a rank Heretic ; and that the far greater part of Protestants are Heretics in that Sense, is undoubtedly true ; nor would our Author deny it, since he chuses Bishop *Burnet*, as Author of the Exposition of the 39 Articles, to plead the Cause of those called Arminians, or Remonstrants.

Mr. *Stapfer*'s great Principle to prove Predestination is this : “ The Will and Decree of God can have for their Objects but the Universe considered as one whole : Particulars were not minded, and therefore tho’ all, or most part, of the Inhabitants of this little Globe should be eternally damned, that is not worth being mentioned as an Objection : Such is that Author’s comfortable way of arguing.

He was tempted to have a little more Mercy on the Lutherans, than on any other Heretics, and he had an Article in his Book to that purpose ; but the Clergy of Bern, to whose examination he submitted his Paper, found it too strong in favour of Moderation ; they desired him to strike it out ; he obeyed ; and instead of it, he has put the following Paragraph, which I think remarkable enough to be inserted here : “ *Insignis hic Læcuna occurrit, ea enim, quæ Propositione hac tertia continebantur, delenda esse Venerabile Bernensis Consistorium Ecclesiasticum judicabat ; dum enim in iis quæ hic dicebantur, Tolerantiæ aliquomodo me velificari arbitrantur venerandi Patres, quorum iussu capessere mihi fas est, non unanimi quidem consensu, majore tamen votorum numero, meam hac in re sententiam ceu periculosam rejiciendam pronuntiarunt ;*



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"nuntiarunt; reliqua vero quæ per integrum hoc Ca-  
"put occurrunt, iis probata fuere."

G E N E V A.

*Theorie des sentimens agreables*; or, "a Theory of  
"the Pleasures arising from natural Sensations, and  
"moral Sentiments; wherein the Rules which nature  
"pursues in the distribution of pleasure are marked  
"out; and the Principles of natural Theology and  
"moral Philosophy are canvassed." 12mo. An ex-  
tremely well written Book.

I T A L Y.

V E N I C E.

*Lettres edifiantes*, &c; or edifying and curious Let-  
ters on the Apostolical Visitation of Mr. *de la Baume*,  
Bishop of *Halicarnassus*, held in Cochinchina in the Year  
1740, 4to. page 379. This Book, tho' written by a  
Roman Catholic, contains a Variety of well attested  
Facts, which must confirm Protestants in the bad Op-  
inion they have always entertained of the Jesuits.

They are going on here with an Edition of *Vgolini's*  
*Thesaurus Antiquitatum Sacrarum*, and the 7th vol.  
will be published in a short time.

The following Books were lately printed here, viz.  
—a new Edition of *Peter Cornille's* Tragedies, Italian  
and French, 4to. 4 vol.—a new Edition of *Tertullian's*  
Works; with Mr. *Havercamp's* Comment on the Apo-  
logetic; and Mr. *Mosheim's* historical and critical Disser-  
tation on the same Book, Fol.—the 36th vol. of Ab-  
bot *Calogera's* Collection of scientific Pieces 8vo.—the  
3d. tom. of a literal Commentary on the Bible; 4to.  
—a translation into Italian of *Winflow's* Anatomy; to  
which they have added, several Pieces taken out of the  
History and Memoirs of the Paris Academy; a Disser-  
tation on the Uncertainty of the Symptoms of Death;  
and 5 Plates taken from Mr. *Drake's* Anthropology,  
with Explanations translated from the English Orig-  
inal—a new Edition of Signor *Bened. Palavicini*, 8vo.  
4 vol.—*Dissertatio historico-medica de saluberrimo*  
*Nucerinæ in Umbria erumpenti latice*; accedunt com-  
plices practico-Medicæ Observationes, ac sanationes;  
auctore *Florido de Plumbis*, M. D. 8vo; It is a Trans-  
lation from the Italian Edition which was sold off in a

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short Time.—And a new Edition of the *Institutiones Chirurgiæ, &c.* of Dr. *Platner* of *Leipfic*.

VERONA.

Mr. *Torelli* hath given a poetical Translation into Italian of the first Book of the *Iliad*, of the first of the *Æneid*, and of some *Psalms* 12mo.

*Græcorum siglæ Lapidariæ a Marchione Scipione Mafseio collectæ atque explicatæ*, 12mo.

CREMONA.

De *faxis*, *acubus*, *ferreis*, *vitreisque frustis*, non *ignuæ molis*, *variæ speciei & figuræ*, aliisque plurimis rebus, plerumque per vomitum, aliquando etiam per inferiores partes ejectis; tum & de miris animi & corporis morborum affectionibus, quibus identidem per plures annos *Cremonensis Virgo* quædam obnoxia fuit, *Dissertatio Epistolaris Pauli Valcarengii*, 4to. pag. 172.

MILAN.

*Corpus omnium Poetarum Latinorum cum eorundem Italica versione*; 4to. The 25th vol. is just published.

LUCCA.

They have published here a Description of the Collection of scarce and curious natural Productions, now in the Possession of *Chevalier Baillou of Florence*; it is said to be one of the most considerable in *Europe*.

ROME.

They are printing here—a General History of the Church in the *Tuscan Tongue*; which is to be in a great number of Volumes in Quarto—A Map of this City in 12 Sheets of Imperial Paper—*Corticis Peruviani Vindiciæ*; *Dissertatio Physico practica, Antonii Cælestini Cocchi*, 8vo—And lately came out, the 2d vol. of *Botari's* sacred Paintings in *Italian*—A new Edition of *August. Scilla's* natural History, translated into *Latin*—De veritate & forma Monogrammatum sanctissimi nominis *Jesu* *Dissertatio*, antiquis emblematis non antea vulgatis, ex *Murco victorio* referta; 4to.

FLORENCE.

Mr. *Benevoli* an eminent Surgeon of this City hath lately

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lately published in *Italian*, Dissertations on several Cases relating to his Profession.

Index Testarum Conchyliorum quæ adservantur in Musæo Nicolai Gualterii, M. D. &c. fol. with 110 Copper Plates.

N A P L E S.

Nic. Bammacari Prof, &c. Epistola, tentamen de Aere, sive de natura Mundi corporei exhibens, 8vo.

Father Ch. Anth. Erra is publishing a short Universal History in *Latin*, 8vo 8 vol.

F R A N C E.

B O R D E A U X.

The Academy of Belles Lettres, Sciences and Arts in this City gives each Year a Præmium, for philosophical Subjects; which is an Institution of the late Duke de la Force; It is a golden Medal worth 15 pounds Sterling. Father Beraut a Jesuit, hath got this year's Præmium for this Question: "Why the Weight of some Bodies encreases when they are calcined by Fire, or by the Beams of the Sun in the burning Glafs." The following Question also which had already been proposed hath been given again; viz. "Which is the best Method of measuring on Sea a Ship's Way, independently from Astronomical Observations". To this they have added another for a second Præmium; viz. "Whether there be any Relation between the Cause and Effects of the Load-stone and the Cause of the Phænomena of Electricity." The Cause of the breaking of the Voice is given for the Præmium of the Year 1749: no Letters will be received after the 1st. of May New Stile, and they must be directed to Monsi. le President Barbot secretaire de l' Academie sur les Fossés du Chapeau rouge.

M O N T P E L L I E R.

They have printed here *Letters containing Essays on the Mineral Waters of Bearn*; by Theoph. Borden, Jun. M. D.

P O I T I E R S.

They are printing here a new Edition of a very useful

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useful Book in its Kind ; viz. a Treatise of *French Orthography*, in the form of a Dictionary, 12mo,

ANGER S.

The Subject propos'd by our Royal Academy here for the Præmium of this Year 1748, is as follows :  
 " Whether Metals and Animals become Electric by  
 " communication only ? And why they do not become  
 " so through the same means made use of to render  
 " other Bodies Electric ? "

PROVINS.

The Abbé *Richer du Bouchet* hath published a Discourse on the usefulness of *Manetho's* fragment on the Dynasties of the Kings of *Egypt*, to clear up the History of the Ruin and Restauration of *Jerusalem*, and to resolve all the Difficulties attending Chronology, both sacred and prophane : To this he has added several Letters on the same Subject from Mr. *Fourmont* senior, 4to.

ROUEN.

*Pensées Philosophiques* ; &c. or Philosophical Thoughts, with this Motto ; *Piscis hic non est omnium*. To which they have added, *Pensées Chrétiennes*, &c. or Christian Thoughts put in parrallel with the philosophical Thoughts ; and both printed side by side ; as also some Reflections of another Author, on the Christian Thoughts, and on these Words ; *De his quæ dico judicate vosmet ipsi*, 1 Cor. x. and printed at the End of the Volume, a small 12mo. The first is said to be written by Mr. *La Metrie* ; who is accused of having taken the most Part of what he says from Lord *Shaftesbury's* Characteristics, without ever acknowledging the Obligation.

Dr. *Pinard* hath given a Dissertation on the malignant Millet Fever ; inquiring into its Causes, and prescribing the Method of treating it, 8vo.

PARIS.

The following Books were lately printed here.—Observations on the Origin and Formation of those Stones which have a regular and determined Configuration ; 8vo.—Reflections sur la Poésie ; by Mr. *Racine*, 12mo. 3 vol.—Histoire du Theatre François ; Tom. 9th and 10th

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10th.—*Traité de la fabrique des Maneuvres pour les Vaisseaux, ou l'art de la Corderie perfectionné*, by Mr. *Dubamel*: 4to. — A new Edition of *Philip de Comminé's* Memoirs, 4to. 4 vol. — *J' Gravesend's* Introduction to Sir *Isaac Newton's* Philosophy translated into French; 8vo. 2 vol. — *Echard's* Gazetteer, translated into French; with Additions; 8vo. — The 14th and 15th Vol. of the illustrious Men of France — A new Edition of Mr. *Quesnoy's* Essay on Animal Œconomy; 12mo. 3 vol. — An Essay on the Nature of the Soul, 12mo. — Observations of Midwifry; by Mr. *Leuret*; 8vo. — *Le Théâtre Anglois*; or *Shakespear* translated into French, by Mr. *La Place*; the 5th vol. — *J. Clarke's* Introduction translated into French — *Essai sur la noblesse*, &c. or, an Essay on the Education of Youth of the first Rank, 12mo. pag. 360 — *Institutions*, &c. or a Translation into French of *Keill's Astronomy*, with several considerable Additions; 4to. pag. 664 — *Histoire generale de la Marine*; or a General History of Navigation; containing its Origin among all the Nations of the World, its Progresses, its present Condition; and antient, and modern maritime Expeditions; by Mr. *de Boismelé*; 4to. 2 vol. — *Les préjugés*, &c. or Public Prejudices, 12mo. — A new Edition of Mr. *Fourmont's* Reflections on the Origin, History and Succession of the antient Chaldean, Hebrew, Phenician, Egyptian, and Greek Nations 4to. — *Alphabetum Tironianum*, seu notas Tironis explicandi Methodus; cum pluribus Ludovici Pii Chartis quæ notis iisdem exaratae sunt, & hæcenus ineditæ, ad Historiam & Jurisdictionem cum Ecclesiasticam, tum Civilem pertinentibus; à D. P. *Carpentier*, fol. pag. 130 — *Nouveau*, &c. or a new System of practical Musick, by M. *Denis*. — *Recherches*, &c. or Historical Enquiries into the Origin and Progresses of the Art of Ship-building among the Ancients 4to. 4 Sheets, by Mr. *Saverien* — St. *Gregory Nazianzen's* Discourse on the Holiness of Priesthood, translated into French; The Author would make us believe, that the Age in which *Gregory Nazianzen* lived, which was the 4th Century, was of all Ages the most enlightened and refined — *Dissertation*, &c.

&c. or a new Dissertation on Education 12mo. — *Le Nouveau*, &c. or a new Treatise of Horsemanship — Prospectus of a new Translation of *Josephus* into French — *Anti-Lucretius*, sive de Deo & natura Libri novem, Emin. S. E. R. Cardinalis Melchioris de Polignac opus posthumum, 8vo. 2 vol. — Observations on the Cure of the Gout and the Rheumatism 12mo. — Proposals for printing a new Edition of *Lactantius*, 4to. 2 vols. — A new Edition of Mr. *Rivard's* Trigonometry, 8vo. — *Elemens* de Mathematique, 8vo. — Nouveau choix de poésies Morales & Cretiennes 4to. 3. vol. — A new Edition of *Boileau's* Works, 8vo. 5 vol. — *Institution*, &c. or an Introduction to *Newton's* Philosophy, 8vo. 2 vol. with Cuts — a new Edition of *Juvenal* and *Perseus*, 12mo. — Abregé de Histoire de France ; by Mr. *Bosquet*, late Bishop of *Meaux*, 12mo. — Pneumato Pathologia ; seu tractatus de flatulentis humani corporis affectibus ; Autore Fr. de Paula Comballusier 12mo. — *Nouveau*, &c. or a new Treatise of Arithmetic ; 12mo. — Theatre de Mr. *Riviere du Fresny* ; 12mo. 4 vol. — La Bibliotheque des jeunes gens, 4to. — Observations on Plants, by Mr. *Gustard*, 12mo. 2 vol. — A new Edition of the History of *Lorraine*, by Father *Dom. Calmet*. — A general History of *Germany* 4to. 11 vol. — Recherches sur les Elemens de la matiere, 12mo ; — And a new Edition of *Livy* by *Crevier*, in 12mo. formed on that in 4to ; which is to be more correct yet ; and for the Use of young People, with only the most necessary Notes, &c.

## R E I M S.

They have printed here a new Edition of the *European Tea* ; or its Properties examined from the Observations of several eminent Physicians, 12mo.

## D I J O N.

*Recherches*, &c. or Enquiries and Dissertations concerning *Herodotus* ; a posthumous Work of the celebrated President *Boubier*, 4to pag. 259.

## N A N C Y.

Dr. *Marquet* hath published a small Treatise on the Motion of the Heart and the Arteries, with Copper-Plates ; containing a new Method of learning, by means of

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*binus*. He has had also the Opportunity of collating this with several MSS. kept in the Librarys of *France, Germany, Italy* and *England*; and has added to *Wolffius's* notes, those of his Friends *Mr. Markland* and *Jurin*, and his own.

Here is another Edition of a Greek Author, chiefly designed for the Use of Schools: *Ἰσοκράτους Ἀγόγαι τέσσαρα-δεκά*. *Isocratis Orationes quatuordecim*; *Varias Lectiones, Versionem novam, ac notas adjunxit. Gull. Battie Col. Regal. Catabr. Socius 8vo.*

Here are two Works written against *Dr. Middleton*; viz. *Mr. Weston's* two Dissertations on the Miracles of the primitive Church—and, *Defensio Miraculorum, quæ in Ecclesia Christiana facta esse perhibentur, post tempora Apostolorum, quam in Scholis Theologicis Cantabrigiæ Jan. xxi. 1747, suscepit, cum pro gradu Baccalaureatus in sacra Theologia solemniter responderet, Zach Brooke, A. M. &c.*

#### L O N D O N.

The Books printed here since my Last are as follows: *A View of the Controversy concerning the miraculous Powers in the first Ages—Bibliotheca Britanno. Hibernica; auctore Thoma Tanner Episc. Asaph. fol.*—*Lord Anson's Voyage round the World; by N. Walter; an extremely curious and entertaining Book; too well known to require that any further mention should be made of it—An Essay on Delicacy; by Mr. Lancaster—Wil. Halpenny's Arithmetick—A Treatise concerning the Influence of the Sun and Moon upon human Bodies; translated from the Latin of Dr. Mead, by Dr. Staek—A new Edition of Cardinal Polignac's Anti-Lucretius, 12mo. 2 vol.*—*Letters of a Peruvian Lady; translated from the French—The 3d. vol. of Calasio's Dictionary and Concordance; by Mr. Romaine—An account of Sir Isaac Newton's philosophical Discoveries; in 4 Books; by Mr. Mc Laurin—Dr. Trapp's Explanatory Notes on the four Gospels—A new Edition of the British Carpenter, by Fr. Price—Burlamaqui's Principles of natural Law; translated from the French—Euripidis Hecuba; &c. cum scholiis antiquis.*

The Elements of Logic, in 4 Books by *W. Dungan*  
—Trigono

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—Trigonometry plane and spherical by *Th. Simpson*, F. R. S.—A second Edition of *Upton's* critical Observations on *Shakespear*—*Vegetius Renatus* on the Diseases of Horses, and the Art of curing them—A critical Commentary on the Book of *Ecclesiasticus*; by *R. Arnold*. B. D. fol.—The Preceptor 2 vol.—A Defence of the plain Account of the Sacrament—Museum Florentinum, 6 vol.—The Doctrine of Ultimators; containing a new Acquisition to Mathematical Lectures; by *Mr. Kirby*; 4to.—Rabbinical Literature by *J. P. Stehelin*, F. R. S. 8vo.—The new *English Dictionary*; by *J. K.* with great Improvements—The Mathematical Repository by *J. Dodson*—The Life of Dean *Prideaux*—*Sayer's* Introduction to the History of *Europe*, 2 vol.—An account of the Countries adjoining to *Hudson's Bay*; by *Arth. Dobbs Esq*—Precedents in Conveyancing by *Gilb. Horsman Esq*; fol. 3 vol.—The Life of *Augustus Cæsar*, 12mo. 2 vol.—*Hill's* Natural History fol.—A View of the *English History* to the Revolution; by *B. Higgons Esq*—A Companion to the Theatre; 12mo. 2 vol.—An Exposition of the New Testament; by *Dr. Gill*. fol. 3 vol.—*Diogenes* at Court—The Royal Psalmodist complete; or the new Universal Harmony; by *W. Tansur*—Lectures in Experimental Philosophy translated from the *French* of *Abbé Nollet*; by *Mr. Colson*—A Voyage to *Hudson's Bay*; by *Mr. Ellis*—*Clare's* Introduction to Trade, 6th Edition—The Expository Works and other Remains of *Archb. Leighton*, revised by *Dr. Dodridge*, 8vo. 2 vol.—The Philosophical and Theological Works of *John Hutchinson Esq*; 1st. vol.—A new Edition of *Knapp's* new Psalms and Anthems; with an Introduction to Psalmody—The Fables of *Phædrus* by *N. Bailey* 8th Edition—A new Edition of *Pomet's* complete History of Drugs; translated from the *French*; by *J. Hill*; with large Additions and Improvements; 4to.—A complete Collection of the standing Orders of the House of Lords—The whole Works of *Horace*, in English Prose, with Notes, and the Original annexed, 8vo. 2 vol.—A short and certain Method of curing continual Fevers, by *Jos. Clutton*, 3d Edition—

And

And a very curious Pamphlet intitled, "Second Thoughts concerning the Sufferings and Death of Christ, as a Propitiatory sacrifice for the Sins of the World, and a Satisfaction to Divine Justice," with this Motto,

— si quid novisti rectius istis,  
Candidus imperti, si non, his utere mecum. *Hor. Ep.*  
8vo. pag. 36.

The Author of this Pamphlet expects not to escape Censure ; and it were indeed an unreasonable Demand, considering the general bent of Mankind ; how much they are attached to ways of thinking they are used to look upon as sacred ; and how ready some are to judge ill of every one who attempts to go out of the commonly beaten road ; he therefore only desires of the Reader upon the present Occasion, that whatever he may imagine concerning the Author's Intentions, he will give himself leave to weigh the Arguments laid before him, deliberately and with Candor. I cannot help observing however that there is such a love for Truth diffused throughout this whole Paper, that a Reader must be strangely prepossessed to say nothing more ; who will deny the Author this justice, that he acted an honest part in publishing it.

He was formerly for the commonly received Opinion, on the Death of Christ being considered as a Satisfaction to the Justice of God for the Sins of Mankind ; but after inquiring seriously into the Nature of this Doctrine and its Consequences ; he found Reason to alter his Sentiments ; and to give us a Notion of his way of proceeding in this Affair he lays down the following Principles :

The moral Character of a Man, or of any Being whatsoever is unalterable—It must appear to the Supreme Being as it really is—It is only what is approvable that is approved by God—Consequently the Divine Favour, or Displeasure must follow Men, according to their real moral Character, and that only : — Hence it is a plain Inference, that if a Man's State is changed with respect to the Favour or Displeasure of his Maker,

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it must be owing to a change of his moral Character only; and it is as plain an Inference, that all Communication of personal Worth or Merit is impossible, and amounts to no less than a Contradiction in Terms: Therefore no Sacrifice whatsoever, or by whomsoever offered, can have any immediate Influence or Causality in putting us into a State of Favour and Approbation with God.

These Principles are evident; and if the Reader should have a Doubt concerning any of them, let him try how a Proposition directly contradictory to that of which he questions the Truth, will sound, and probably he will be convinced.

The absurdity of the Notion of Guilt and Punishment being transferred, appears, if possible, more strongly yet, if we consider God as Governor of the World; and I wish I had room to do Justice to the Author's way of arguing in this Respect; that the Reader might be made sensible how preposterous it is to suppose, that God should desire to punish those, who from their being penitent and desirous to mend, must be the Objects of his Favour, and how inconceivable that the Ends of a moral Administration should be answered, by punishing an innocent Person for the Guilt of the wicked.

The Author makes use of several other Arguments, equally strong, which cannot be mentioned here.

The only Objection is this; that the Writers of the New Testament, in their way of explaining this Matter to us, do evidently allude to the Sacrifices prescribed in the Old Testament; and if those Sacrifices were then considered as a Satisfaction for the Sins they were offered for, what right have we to take our Lord's Sacrifice in any other Light? In answer to this, our Author shews, that probably these antient Sacrifices conveyed not the Notion of a Satisfaction for Sin; but this Article is treated of more at large in another new Book; viz. "*An Essay on the Nature, Design and* "Origin of Sacrifices" 8vo.

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The very learned Author of this excellent Performance proves, that the Notion of Sacrifices being offered by Way of Satisfaction, is not to be found in the Old Testament, nor in the Writings either of antient Rabbies, or Gentil Philosophers.—That the Imposition of Hands upon the Head of the Beast to be offered was not designed, to signify a transferring of Sins from the Offender upon the Heads of the Sacrifices, as is generally imagined; but barely a Declaration that a Man gave up his property, for the Uses intended.—That the Nature and Intent of Sacrifices was this: To eat and drink with God, as it were at his Table, and in Consequence of that, to be in a State of Friendship with him, by Repentance and Confession of Sins.—And that therefore there is no Foundation for the Notion that Sacrifices were designed, as *vicarious Substitutions* for the Offender.

In the earliest Sacrifices, of which we have any Records, the Idea of Substitution could not be implied. *Cain* and *Abel's* Sacrifices were of the *Eucharistic* kind. *Abraham's* Sacrifices can be taken in no other Sense, than a certain Form of entering into Covenant with God; (*Gen. xv.*) which Form was (*a*) in use among the *Chaldeans*. All *Burnt-Offerings* were designed to deprecate God's Anger, which was removed upon Supposition of Repentance, and upon that Supposition only; and then *Peace-Offerings* were made, as it were, to eat at God's Table, and to signify that lost Friendship was restored. In the offering of the former, there was always a Confession of Sins actually made; and in *Peace-Offerings*, there was a Form of Prayer, or Thanksgiving. The *Sin-Offering*, prescribed by *Moses*, and probably unknown before him, was appointed for mere accidental Offences against, or particular Crimes specified in, the Law; but it was of the nature of the *Burnt Offering*, which was for Sins in general. The *Trespass-Offering*, which was also first prescribed by *Moses*, implied an open known Violation of the Law: But in neither

\* (*a* Vid. *Cyrl. cont. Julian. Lib. 2.*

neither of them, was there any such thing imagined as an actual Translation of Guilt from the Offender to the Victim, or that the Victim bare the Offences of the Criminal, or that it was an Equivalent, or a Compensation, for the Crimes of the Offender. This Notion prevailed only among the Weak, or the Ignorant; and we find, that whenever they offered Sacrifices under such a Mistake, the Prophets severely condemned them, and reproached them with their false Opinions about the Design of the Law. It is obvious from the whole Tenor of the Law, and from plain Declarations from the Prophets, that Sin was not forgiven on Account of a Sacrifice being offered, but solely upon the Offender's being returned to his Duty; of which his Sacrifice implied a solemn Promise. The Sacrifice was not the Cause of God's Friendship being restored; but it was only a mode of engaging in Friendship, or it expressed a Desire of being reintiated in Friendship with him; and this is all that is meant in Scripture, by the Words, *Expiation, Atonement, Propitiation, &c.* And when it is said that, *without Blood-shedding there is no Remission*, it implies no more than this, that *Blood-shedding* was the general Form through which *Remission* was signified; tho' it was not the only one; as may be seen in *Levit. v. 11, 12, 13.*

*The History of the Popes*, from the Foundation of the See of *Rome* to the present Time, Vol. I. by *Archibald Bower*, Esq; heretofore public Professor of Rhetoric, History, and Philosophy, in the Universities of *Rome, Fermo, and Macerata*; and in the latter Place Counsellor of the Inquisition, 4to p. 411. besides the dedicatory Epistle to the King, and the Preface.

This is one of the most considerable and curious Books that has come out of the Press, these several Years past. The Author (b) undertook this Work some Years since at *Rome*, and brought it down to the Pontificate of *Victor*. He was then a most zealous Champion for the Pope's Supremacy, which was held

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(b) This is taken from the Preface.



as an Article of Faith by the Body he belonged to, and his chief Design, when he engaged in this Work, was, to ascertain that Supremacy, by shewing Century by Century, that from the Apostles Time to the present, it had ever been acknowledged by the Catholic Church. But he soon perceived that he had undertaken more than it was in his Power to perform; and he was so far from finding any thing that seemed the least to countenance such a Doctrine, that on the contrary it appeared to him evident, beyond all Dispute, that during the above mentioned period of Time, it had been utterly unknown to the Christian World. In spite then of his Endeavours to the contrary, Reason getting the better of his strongest Prejudices, he began to look upon the Pope's Supremacy, not only as a Prerogative quite chimerical, but as the most impudent Attempt that had ever been made; and he sincerely abjured in his own Mind, that which he had ignorantly undertaken to defend.

It is easy to guess at the Reason why so many People have been engaged in the Defence of the Popes Tyranny and Usurpations. *Aneas Sylvius*, afterwards *Pius II.* being asked, before he was raised to the Papal Chair, how it happened that in all Disputes between the Popes and the Councils, many Divines sided with the former and very few with the latter? *Because the Popes, answered he, have Benefices to give, and the Councils have none.* Had he, says our Author, being asked the same Question after he was Pope, he would not perhaps have returned the same Answer, but said upon his being put in Mind of it, as *Gregory XIII.* did afterwards on a like Occasion, that *being raised higher, he saw better and farther.*

Our Author being convinced of the Falshood of the Popes Pretensions, and convinced by such Evidence, as the strongest Prejudice could not withstand, thought it a Duty owing to Truth, to set it forth to others in the same irresistible Light; and to defend, at least with as much Zeal, the best of Causes, as he had done the worst. Accordingly he no sooner found himself in a Country



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Country, where Truth might be uttered without Danger, than be resolved to resume and pursue, in his own Native Tongue, as soon as he had recovered the Use of it, the Work he had begun in a foreign Language.

An History of the Popes undertaken by a Man in the Circumstances our Author was, and upon his Principles, can't but engage the Attention, at least, of every true Protestant; if not that of Roman Catholics who are not blindly devoted to their pretended God upon Earth. All I can say about it now is, that this first Volume appears to me to be written with great Moderation and Impartiality, that I don't think it is possible to read it without being convinced that the Author is sincere; and therefore I humbly think it deserves the great Success it has had in *England*, and hope it will, in Proportion, meet with the same Encouragement in *Ireland*.

*A Sober Appeal to a Turk, or an Indian, concerning the plain Sense of Scripture, relating to the Trinity. Being an Answer to Dr. John Watts's late Book, intitled,—"The Christian Doctrine of the Trinity, or Father, Son, and Spirit, Three Persons and one God, asserted and proved, by plain Evidence of Scripture, without the aid or incumbrance of Human Schemes."* The second Edition. To which are added, I. Remarks on Dr. Watts's three Dissertations relating to the Doctrine of the Trinity, published 1724; II. A Sober Appeal to all those who have read the New Testament, whether the *reputed Orthodox* are not more justly chargeable with preaching a new Gospel, than *reputed Arians*. III. A Reply to Dr. Waterland's Animadversions upon some Passages in the *Sober Appeal*, 8vo. p. 320.

Dr. Watts in his *Christian Doctrine of the Trinity*, says he is willing to leave it to the Judgment of a *Turk* or an *Indian*, "Whether the plain or express Scripture, contained in his Citations, doth not sufficiently distinguish *Three Personal Agents*." Our Anonymous Author hath taken him at his Word; and pleads his own Cause in such Manner as will afford the *Turk* or *Indian* great Temptation to give their Verdict against

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the Doctor, who, I cannot help thinking, hath ventured somewhat too far, and endangered his own Scheme, by appealing to such Judges. It were impossible for me to give a tolerable Account of this Performance, without giving a long Abstract, which cannot be done, in an Article of *Literary News*: I shall only take Notice of one Note in it, p. 7. Dr. *Waterland* owns in his *Queries*, p. 314. that, "the Ideas of Three Persons, and "One God are seemingly, not really, repugnant." And he adds, "We see not perfectly how this is reconciled with the Belief of One God, as we see not "how Prescience is reconciled with future Contingences." The Doctor's Observation reaches only to those who believe God's Fore-Knowledge of future Contingences; and our Anonymous Author is of this Number; but he pretends that there is a manifest Difference between those two Cases. "There is, *says he*, "no Repugnancy at all between the Idea of Prescience "and the Idea of future Contingences; i. e. there is "nothing in the Idea of Prescience that doth destroy, "or is inconsistent with, the Idea of a free Action. "How a free Action may come to be known is another Question. (These are as plainly different as my "knowing a Thing that is past, and the *Way* whereby I know it.) But it is manifest there is no Contradiction in the two Ideas; the Idea of Prescience, "and the Idea of a free Action may both subsist together in the Mind. There is not a *seeming Repugnancy*. "But in the Case the Doctor puts, *The Belief of Three "Persons every one singly God, and all together One "God*; here is a Repugnancy of the Ideas themselves. "The Idea of *All together being One God*, destroys the "Notion of *Three being singly God*; so that the two "Parts of the Proposition are not consistent."

This Answer to Dr. *Waterland*'s Parallel, would not I imagine prove satisfactory to a Man who believes not the commonly received Doctrine of God's foreseeing future Contingences, and I apprehend he might argue thus: "There is indeed no Repugnancy between the "Idea of Prescience and the Idea of future Contingences."

“gences. A Man may foresee several Things as probably to be done by free Agents, and his foreseeing of them destroys not their free Agency. But the Difficulty lieth in this, that God is supposed to foresee *with certainty*; and it is the Connection between his *certain* and absolute *Fore-knowledge*, and the Thing thus foreseen remaining still a *Contingence*, which cannot well be perceived; because by a *Contingence* is meant an Event *which may happen*, or not happen; and therefore that, which *must happen necessarily*, may yet *not happen*, which is at least a *seeming* Repugnancy, if not a *real* one. Nor should it be a right Answer to say, that that which is a *Contingence to us*, because we are finite Beings, is not a *Contingence to God*, because his Knowledge is infinite; for if there be no Contingences with respect to God, there is none in reality, and in that Case it is absurd to ask whether God can foresee Contingences, as it is asking whether he can foresee that which exists not. Moreover if in the Nature of Things there be no Contingences, every Thing is therefore necessitated, and here we fall again into the Absurdities of Fatum, or absolute Predestination.”

Thus it happens, that we see very distinctly those Difficulties, which the Systems of our Adversaries labour under, while we are not at all sensible of those that gall our own. Nor ought a Man argue *ex absurdo* before he has well examined his own Scheme, and that he is very sure his Argument cannot be retorted to him. He that holds nothing *mysterious* is the only one that can argue so with Safety; and he who is obliged to run into *mysteriousness* for to shelter himself from Objections, hath no right to deny that same Shelter to others. Therefore it were difficult to determine the Medium to be fixed, between believing every thing that hath the appearance of being revealed, even Transubstantiation itself, and believing nothing but what can be distinctly perceived and well understood; and it were very well worth enquiring, whether that which is *revealed*, and which was a *Mystery*, or a Secret and hidden

Truth, before it was revealed, may still retain that Propriety, or be still a *Mystery*, after, and to those, it is revealed to.

*Letters concerning Mythology*, 8vo. pag. 411.

O voi ! c'havete gl' Intelletti sani,  
Mirate 'la Dottrina, che s'asconde  
Sott' il Velame de gli Verfi strani *Dante.*

The Plan of this most entertaining Book was laid, and partly executed, by a Gentleman lately deceased, and resumed and compleated by the ingenious Author of the *Enquiry into the Life and Writings of Homer*. The Book contains 19 Letters ; 13 of which, and part of two others, were written by the Author of the *Enquiry*. Some of them are said to have been written to a young Gentleman of great Parts, but in a wrong pursuit of Happiness ; which has spread an Air of Pleasantry thro' the whole.

This Work overturns all our Systems of Mythology ; which in the Hands of our Author, proves to be no more than Wit, Religion and Eloquence conveyed in Fables, and in an allegorical Dress.

Various have been the Schemes of Mythology among the Moderns, “ Abbé *Pluche*, whose Works our Author “ says he read with real Delight, reduces the whole “ Gods of Antiquity to certain Statues, or emblematical Figures set up in public Places in *Egypt*, by “ way of Almanack, to warn the People of Seed-time “ and Harvest, or like Heralds to proclaim Peace and “ War :—Our learned and unwearied Traveller Dr. “ *P*——, circumscribes them to a few of the first “ *Egyptian Kings* :—The Abbé *Banier*, to real historical “ Persons, or dead Men deified — and the greater part, “ *Vossius*, *Bochart*, *Huet*, and of late M. *Fourmont*, “ will have the Gods to be *Scripture Worthies*, and “ their Legends to be *Hebrew Tales* misunderstood.”

“ But *Mythology* is a vast and various Compound ; “ a Labyrinth thro' whose Windings no one Thread “ can conduct us ; since all the Powers of Heaven and “ Earth

“ Earth, whatever is, whatever acts, whatever changes,  
 “ whatever remains the same, is by some congruent  
 “ Image to its peculiar Nature variously painted in  
 “ this mimic Mirror of the Universe. The primary  
 “ great Gods represent its principal Parts and Powers,  
 “ the numerous *inferior* Train exhibit either the Un-  
 “ der-parts of the World and their Influences, or they  
 “ belong to human Passions and human Transactions: as  
 “ connected with them: The rest are *Men* adopted  
 “ into the Number of Gods, and frequently *blended*  
 “ with the original Deities.—To imagine all these can  
 “ be reduced to one Class, and their infinite Relations,  
 “ Explications, Applications and Misapplications,  
 “ through succeeding Ages of different Taste, and di-  
 “ stant Nations of different Manners, can be traced and  
 “ laid open by any *one*, however ingenious, System, is  
 “ believing an Impossibility. It is like seeking a full  
 “ View of the World with the Light of a Taper;  
 “ and an Attempt to subject the Vagaries of heated  
 “ Fancy on such Subjects as Religion and Philosophy  
 “ to a simple Uniformity. It may shew great acute-  
 “ ness and greater Learning, as indeed it has done;  
 “ but turns out at best a pretty ingenious Hypothesis,  
 “ like *Des Cartes’ Vortices* or *Epicurus’ Atoms*; a  
 “ Fiction in the main with some mixture of Truth.

To shew how great was the Mistake of learned  
 Men, who finding some Resemblance between a Pa-  
 gan God, and a Man renowned in Scripture, have con-  
 cluded them to be the same Person, our Author draws  
 a Parallel between the *Jewish Law-giver* and the *God*  
*of Wine*; and he chuses that Instance as being that in  
 which they mostly agree, and think themselves least ob-  
 noxious to Delusion. It is thus: 1. *Bacchus* was born  
 in *Egypt*, put into a Rush-Basket, and committed to  
 the River: So was *Moses*. 2. *Bacchus* had two Mo-  
 thers, and was very comely: So had *Moses*. 3. *Bac-*  
*chus* was bred in *Arabia*, from whence he issued and led  
 wondering Nations after him by miraculous Feats: So  
 did *Moses*. 4. *Bacchus* was a Legislator, and had a  
 two-fold Law engraved upon two Plates: So had *Moses*.

5. *Bac-*

5. *Bacchus* is painted with Horns, and always accompanied with a Dog : So is *Moses*. 6. In fine, *Bacchus* and the *Bacchantes* handled Snakes unhurt, brought Streams with a Stroke of their *Thyrse* from the Rock, made Fountains flow with Wine and Milk, and Honey distil under their Steps : So did *Moses* in every Point.

But this Resemblance, which appears so striking, is not less considerable between *Romulus* and *Moses*, which shews how ticklish it is to trust to those Coincidencies : 1. *Romulus* at his Birth was exposed in the River for fear of a great King : So was *Moses*. 2. *Romulus* was spared by the Water, and most fortunately preserved : So was *Moses*. 3. *Romulus* was educated as a Shepherd, and kept his supposed Father's Flocks : So did *Moses*. 4. *Romulus* defeated and killed the King who had caused him to be exposed : so did *Moses*. 5. *Romulus* led forth Tribes to new Seats, was a Lawgiver and Founder of a State : so was *Moses*. 6. *Romulus* introduced a Senate or Court of Elders into his new Polity : so did *Moses*. 7. *Romulus* was both King and Priest, and had a Brother more priestly than himself : so was *Moses*, and had a Brother the same. 8. *Romulus* conquered Kings, and with Hands lifted up to Heaven averted a defeat, and obtained a Victory : so did *Moses*. 9. In fine, *Romulus* disappeared from among Men, prone to worship him as a God, the Manner of his Death, and Place of his Burial being equally unknown : so did *Moses* in every Point. If therefore the similar Circumstances of their Fortune and Achievements prove *Moses* and *Bacchus* to be the same Person, much more must the same sort of Evidence prove *Moses* to be *Romulus* ; and then by the grand Rule of reasoning, *Bacchus*, *Moses* and *Romulus* must necessarily identify, and the *Italian* and *Arab* (if *Bacchus* be a Mortal) must be lost in the *Jew*.

Our Author's Opinion, that the Gods were not mortal Men, regards not the latter Grecian or Roman Deities, such as *Pater Quirinus*, or *Divus Julius*, or any of their infamous Successors, who had Priests, and Shrines and Sacrifices decreed to them  
after



after Death ; but only the primary great Gods of *Affyria* and *Egypt*, the immediate offspring of *Chaos*, and Progeny of *Oceanus* and *Tetys* : This he proves at large, but I cannot follow him now in his alluring Progress, and shall only give his Translation of *Orpheus's* Hymn to *Pan* :

PAN ! I invoke : the mighty God,—the universal Nature,—the Heavens—the Sea,—the all-nourishing Earth, and the eternal Fire ; For these are thy Members, O Mighty PAN.

COME, thou happy Source of ever-wheeling Motion—revolving with the circling Seasons—Author of Generation—Divine Enthusiasm, and Soul-warming Transport !—Thou liv'st among the Stars, and lead'st in the Symphony of the Universe by thy all-cheering Song :—Thou scatterest Visions and sudden Terrors among Mortals—delight'st in the tow'ring Goat-fed Rock, the Springs also and Pastures of the Earth ! Of Sight unerring—Searcher of all Things—Lover of the ECHO of thy own eternal Harmony ! All-be-gotten and all-begetting God ! invoked under a thousand Names—Supreme Governor of the World ! —Growth-giving—fruitful—light-bringing Power ! co-operating with Moisture—inhabiting the recesses of Caves—dreadful in Wrath, true two-horned *Jove* !

By THEE *Earth's* endless Plain was firmly fixt :  
To Thee the *Sea's* deep-heaving Surge gives way :  
And antient *Ocean's* Waves thy Voice obey,  
Who in his briny Bosom laps the Globe.  
Nor less the fleeting *Air* ; the vital Draught  
That fans the Food of every living Thing :  
And even the high-enthron'd all-sparkling Eye  
Of ever-mounting *Fire* : These all divine,  
Tho' various, run the Course, which THOU ordain'st ;  
And by Thy wond'rous Providence exchange  
Their several jarring Natures, to provide  
Food for Mankind all o'er the boundless Earth.

But



But O bright Source of Ecstasy divine  
 And Dance enthusiastic, with our Vows,  
 Inhale these sacred Odours, and vouchsafe  
 To us an happy Exit of our Lives,  
 Scatt'ring thy Panics to the World's End.

## I R E L A N D.

## D U B L I N.

Counsellor *Harris's* Collection of Historical Pieces, is published under this Title — *Hibernica*, or some antient Pieces relating to the History of *Ireland*, never hitherto made public. To which is added, an Essay on the Defects in the Histories of *Ireland*, and the Remedies proposed for the Improvement thereof; in a Letter to the, Right Honourable the Lord Newport, Lord High Chancellor of *Ireland*, and President of the Physico-Historical Society, established in *Dublin*. This last Piece contains several very curious Observations, which would be of great Service to one, who should undertake to write an History of *Ireland*.

*Essai sur la Felicité de la vie à Venir*; by the Revd. Mr. C. L. de Villette, 8vo. p. 435. Mr. Villette's Essay on the Happiness of a future Life, was published about eight Months ago; several People, who are not thorough Masters of the *French* Tongue having understood enough of this Book to raise their Curiosity, but not sufficiently to find that Satisfaction they had expected; I have been desired by some of them to give an Abstract of it; and I shall with great Pleasure comply with this Demand in my next, as I humbly apprehend the Performance is worth being made known to all the World; not only because it is on a Subject in which every Body is concerned, but chiefly on account of the new and entertaining Manner it is treated. In this last Respect, indeed, no amends can be made to the *English* Reader, for his not understanding the *French* Language, as there is such a peculiarity in the Style of the Author, which I do not think it is possible to preserve in

Art. 16. Mar. 47, to Mar. 48. 221

in a Translation ; and much less in an Abstract. But independently from Mr. *Villette's* particular Stile and agreeable Way of Writing, his Observations are, for the most Part, so important, that tho' they be deprived of their pleasing Dress, and perhaps also lose much of their Force ; yet I still hope my Readers will not be displeased with what I shall be able to give of them.

The following Advertisement, which was published the 12th of *December 1747*, but did not come to my Hands till after my last Journal was come out, I now insert with Pleasure.

The Revd. Mr. *Jahn Maxwell*, having almost compleated a Work, to be entitled, *The English Language, Explained, Illustrated, and Exemplified* ; proposes that it shall contain the following Heads. I. The Orthography adjusted. II. The Pronunciation. III. The Etymologies. IV. The *Latin* and *French* Words and Phrases, for such in *English* as occur. V. The Signification of all Words, with the best Authorities from *Chaucer* downwards. VI. The Phraseology with the like Authorities. VII. The greatest Nicety in every Language, generally consisting in the Particles, it is proposed to be very particular therein. VIII. All the Proverbs, proverbial Words, and Phrases with Explanations of such of them as are obscure ; and the Original of as many as the Author has been able to trace. IX. Good Definitions. X. And Comparisons. XI. And Descriptions. XII. The Author farther proposes to explain such Passages in our principal *English* Poets, viz. *Chaucer, Spenser, Shakespear, Ben. Johnson, Waller, Butler, Milton, &c.* as seem to want Illustration. XIII. He will choose such Sentences out of the best *English* Authors, as contain something useful to be known, either in Religion, Philosophy, History, Criticism, and other polite Literature, or such Passages as are remarkable for Wit and Humour, or Beauty and Elegance of Expression ; designing to make the Work as instructive and entertaining as he can. This he is the better enabled to perfect, by the Help of References digested in such a Manner, that

that entire Discourses of the most ingenious and approved Authors on the most important and curious Subjects will be inserted : Each Sentence standing as an Authority for the Signification of some one principal Word in that Sentence, which by the Help of the References aforesaid may be put together by the Reader at Pleasure. The Design, which the Compiler has principally in View in this Branch of his Work, is a Defence of Natural and Revealed Religion in general, of the Christian Religion in particular, and of the Rights of the Subject. XIV. There will also be a brief Exposition of several important and remarkable Texts of Scripture, and our present *English* Translation of the Bible corrected in several Places.

The Author cannot tell exactly to what Bulk his Work will amount, nor consequently the Price ; but, as near as he can at present compute, it will come to about five Volumes in Folio, and the Price in Proportion ; he expects (God willing) in about a Year and a half's Time to put the Work to the Press.

In a few Days will be published by G. and A. Ewing, in Octavo, Price 5 s. 5d. A New Edition, (with four additional Copper-Plates, viz. The Commodore's Tent at *Juan Fernandes*, the watering Place at *Tenian*, and the Flying Proa and *Chinese* Vessels) of A Voyage round the World, in the Years 1740, 1, 2, 3, and 4 ; by *George Anson*, Esq; Commander in Chief of a Squadron of his Majesty's Ships, sent on an Expedition to the *South-Sea*. Compiled from Papers of the Right. Hon. *George Lord Anson*, and published under his Direction, by *Richard Walter*, A. M. Chaplain to the *Centurion*.

Just published in four Volumes Octavo, by Mess. G. and A. Ewing, W. Smith, and G. Faulkner, Booksellers. Lives of the Admirals, and other Eminent *British* Seamen, by *John Campbell*, Esq;

F I N I S.

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A  
L I T E R A R Y  
JOURNAL,

From *March* 1748, to *June* 1749.

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1841-1842

THE  
JOURNAL

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Society of the Friends of the  
African Race

A  
LITERARY  
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From *March* 1748, to *June* 1749.

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## Advertisement.

**T**HE three first Articles of this JOURNAL, having proved considerably longer than I expected, I was forced to leave out several others which I intended inserting, *viz.* The Continuation of the Abstract of the Lord Bishop of Clogher's Chronology of the Hebrew Bible.—Mr. *Villette's* Essay on the Happiness of a future Life.—The Continuation of Mr. *Burlamaqui's* Natural Law; as also of my Observations on Mr. *Chubb's* posthumous Works.—Mr. *Orr's* Sermons.—And a new excellent Book, entitl'd *L'Esprit des Loix*, by Monsieur le President Montesquieu. But these Articles shall make a Part of the next JOURNAL, which is to be put into the Press without Delay. Gentlemen who may be inclined to send Dissertations to the JOURNALIST, are desired to do it immediately.

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A  
*Literary Journal.*

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From *March* 1748, to *June* 1749.

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A R T I C L E I.

The LETTER on the Immortality of  
the Soul, *continued.*

S I R,

I Now proceed, pursuing the Design of my Last, to make some Observations upon human Nature, and the Discipline it is at present under, which, in my humble Opinion, greatly strengthen our Expectations of existing after Death.

*What is the chief Good of Man?*

Is an Inquiry of great Importance in the present

6 *A Literary Journal.* Art. I.

sent Argument. For if this shall appear to be something which hath little Connexion with the Body, and doth not at all depend upon mere animal Life, it will be, at least, a strong Presumption that our Maker hath intended us for another State of Existence, seeing our supreme Good may be enjoyed by us, when animal Life is no more.

When the Question is put, what maketh a Man completely perfect and happy? The Answer which Nature will immediately suggest, is this, that the Man is in a perfect and most happy State, who enjoys all the Powers and Faculties which enter into the Constitution of such a Species of Creatures in their full Strength and Vigour; and who is possessed of all those Objects of Fruition to which natural Appetite and Desire determine him, in the Enjoyment of which, therefore, he findeth Pleasure. Such a State, supposing at the same time Absence of Pain, comprehendeth all that could be intended for such a Being.

But when we descend into Particulars in our Inquiries concerning the Faculties with which we are endowed, and the Affections and Desires which are planted in our Hearts, we quickly discover that in this amazing Combination of Powers and Affections, some are of much more Importance to our Frame and Enjoyment of Being than others, and

Art. I. Mar. 48, to Jun. 49. 7

and we cannot help discerning in them a superior Excellency : As the Pleasures which arise from the Exercise of some Powers, and the Gratification of some Desires, are much more satisfying and permanent, more pure, generous, and manly, than others. Besides, we are so made, and have Affections planted in us of Tendencies so opposite one to another, that they cannot possibly be gratified together ; but if we pursue one, the other must be restrained. To illustrate all this, we may observe, that we have the Joys and Pleasures of Sense which are common to us with the brutal Orders, in a great Variety. We have likewise a Sense of Grandeur, Order, Proportion and Beauty in material Objects, which to the Eyes of a Person who hath Taste and Discernment in such Matters, giveth high Delight : The Ear judgeth of Sounds, and by it we become susceptible of the wondrous Influences and Pleasures of Music. We have Desires after Knowledge, and are capable of attaining to high Measures of it, in which there is a very pure and satisfying Entertainment. The social Affections, again, or the private which work in us as related to Society, are Sources of Joy and Pleasure quite different from the Kinds already named. We have Pleasure in loving and being beloved ; in doing good Offices to others, and having

such Offices done to us : Esteem, Fame, and Honour are desirable Things ; so are Power and Authority, high Station, and a splendid Appearance in Life. But above all yet mentioned, the Sense of moral Good and Evil is to be observed and considered ; that is, a Sense of Beauty and Excellency in some Affections and Actions, and of Deformity in others : The former appear lovely and pleasing ; the latter hateful and vile. Of the Truth of this every Man must be satisfied, who knoweth what is meant by the Words *true, just, pure, honest* ; and by the Words *false, treacherous, cruel, and unrighteous*, which are expressive of Ideas necessarily attended with Love and Approbation, or Disapprobation and Dislike of the Object. And if we abstract entirely from these, the Words have in Truth no Meaning more than the Words *Beauty* or *Deformity*, when applied to the human Countenance ; the Words *Harmony* or *jarring* when applied to Music ; or *Proportion* and *Disproportion*, when applied to Architecture, while the Person who useth them, hath no Sense of different Affection arising in his Mind, towards the Objects, which he calleth beautiful, harmonious and well-proportioned ; or deformed, disproportioned and jarring.

But once we have got the Idea of moral Good, and of the several Species of it into  
our

Art. 1. Mar. 48, to Jun. 49. 9

our Minds, and are become sensible to what is just, true, honest, and pure, having a Perception of Beauty and Dignity in them; and become, on the Contrary, sensible of Deformity in what is false, treacherous, malicious, and cruel, we cannot, if we are affected according to Nature, but have Pleasure in Being ourselves, and in doing, what appeareth to be beautiful, and in avoiding whatsoever staineth or rendereth us deformed: Applauding ourselves when we pursue the Tendencies of this Sense, which is a Law to us; and hateful to our own reflecting Thoughts when we do otherwise. And we must have just the same Rule or Measure for the Love and Approbation, or Dislike and Disapprobation, of others. Where we see Purity, Sincerity, Goodness, and Generosity, we cannot but approve and love; where we see the contrary Vices, we cannot but condemn. And our Love or Dislike, if regulated according to Nature, must be in Proportion to the Measure in which the several Characters that lie open to our Observation, possess these Virtues, or are contaminated by the Vices which stand in Opposition to them. But should we find out a Character beautified by every Virtue, and free from every Vice, here our Esteem and Love must rise much above all which can be due to any mixed Character. And if we find



find out one in which all that is good is found in the highest possible Perfection, and all that is evil (by an Impossibility of any Participation in it, which ariseth from that Perfection) eternally incompatible with the Character; Here we have an Object of the highest possible Esteem, Veneration and Love, and therefore of the highest possible Delight. Such a Character we know is really existent; such is our Maker. And it is he who hath planted in us the Sense of Good and Evil, which cannot therefore but be considered, by the Attentive, as his Law engraved upon our Hearts. But if we are under such a Law to him, as the Transcript of his own moral Perfection, we may be assured our Obedience will be pleasing to him, our Disobedience displeasing. And that one Time or other, he will make his Pleasure or Displeasure very sensible to us. Now, when this Point is once established in the Mind, there ariseth a new Spring of pleasing Sensations in the Practice of Virtue. We cannot but have Joy in doing what we know is agreeable to our Maker's Will, as a Testimony of our Love, our Duty, our Gratitude; and as what will recommend us to him as the Objects of his Favour.

To proceed: When we take a View of these several Powers, and of the Affections planted in the Heart, and of the several  
Kinds

Art. I. Mar. 48, to Jun. 49. II

Kinds of Pleasure which spring from the Exercise of them, we plainly discern that, in Comparison, some are more important in the Constitution than others, and yield purer and higher Delight. We perceive, at the same time, that the several Affections are not by a Necessity arising from the Frame of Nature so regulated and adjusted with respect to the Strength and Exercise of them, that each shall be constantly exerted in a Degree of Force suitable to the Station it holdeth, and the Importance of it in the System; But, on the Contrary, find that Affections of a lower and less significant Kind do often grow to such Strength, and so engage the Mind, that those of a nobler Tendency are neglected; not only so, but, as hath been already mentioned, several Affections are of directly opposite Tendencies, as those, for Instance, of which private and public Good are the Objects; Desire of saving what we have acquired, and Liberality of Heart in giving to others; from all which it followeth that there can be no Harmony preserved in the Mind, no proper Subordination of the less significant to the nobler Affections, unless there be in the Mind a Power of curbing and restraining those Desires which become too strong, and of giving Strength to such as are like to become too weak to answer the Ends of Nature. A  
Power

Power by which every thing irregular may be corrected, and a Man may become, in some Measure, the Master of his own Temper and Actions. And, in Truth, if the Tendency of every Desire which happeneth to have the present Ascendant must be pursued, and there be no controuling Power at all, Men can scarcely be said to be Agents, rather are pressed on to Action as by a Necessity which they are under, and which doth not admit of any Deliberation or Choice: And in this Case it would be perfectly vain to enquire in what our chief Good consisted; for that must be our chief Good which at present we most desired and loved, and which therefore yielded us the greatest Delight. It must be necessarily so, while we were under a Necessity by the irresistible Power of that Desire.

But we plainly perceive there is in the Mind a Power of controuling Desire and correcting the Exorbitancies of it, by the proper Application of which even the Strength of Inclination is weakened; and at the same time find that by Encouragement from habitual Exercise and frequent Attention of the Mind to the Object, and by reasoning with ourselves to wear off our Prejudices, Affections which have been too weak and languid become strong and lively; and that by these

Means

Art. I. Mar. 48, to Jun. 49. 13

Means we have a Rule over our own Spirits, and the Temper and State of the Mind is in a great Measure the Fruit of our own Choice and Agency. Here, then, is a Foundation laid in Nature for making the State of our Affections the Subject of our Attention and Care, and a loud Call from Nature to apply ourselves to that Discipline of the Heart by which we may attain to the greatest Perfection and Happiness; which Discipline consisteth principally in cultivating and strengthening our Affections to those Things which are the most excellent, and in suppressing all Inclinations to other inferior Objects when they grow to a Degree of Strength which is not in Proportion to their Station in the System, and inconsistent with a successful Pursuit after Perfection,

What is meant by the Word *excellent* every one knoweth. It is an Idea familiar to the Mind. And Things are called excellent, either in their own Nature, or on account of their Usefulness to serve certain Ends and Purposes. In this last Sense, many things are in our daily Conversation called excellent, upon which we should put no Value at all if they did not answer the particular End for which they were designed; and it is not the Instrument, but what is to be done by it, which we regard. Other things are excellent in themselves; and the Object is never presented

presented to the Mind without raising that Idea in it, we admire, we are pleased, we delight in the thing itself. So we speak of an excellent Flavour, of Excellency in Beauty, in Taste, in Character, in the curious Works of Nature and Art, of all which many Examples are obvious and familiar. Now, it is plain that though many of these things which are in this Sense of the Word *excellent* are very serviceable to most important Purposes, yet the things themselves, when the Mind hath not this in View, are the Objects of Admiration and Delight to us; and in some Instances, indeed the most remarkable, we have this Pleasure and Delight in them, when there is no End different from it which they can serve to us. The Idea of *excellent*, when the Word is taken in this absolute Sense, is really quite different from that of *useful*, as expressive of a Dignity or Beauty in the Object which we admire for itself. And every one must be sensible of this, who observeth, that of things which are equally useful for serving the same Purposes in Life, he shall prefer one thing to another; which Preference cannot be owing to Usefulness but the Perception of some other Kind of Worth: And it is as obvious, that of things which are in their Kind excellent in this absolute Sense of the Word, some Kinds are superior to others;

Art. I. Mar. 48, to Jun. 49. 15

others ; who but will own that Beauty of Character is more excellent than that of Person ? That Wisdom and Knowledge are more excellent than Exactness in the Decencies of external Gesture and Behaviour ? That true Virtue is more excellent than the most extensive Knowledge ? And that a good Heart is preferable to great Wit ?

Now, having taken a cursory View of the principal Affections planted in the Heart, and of the Objects of them, and finding these Objects to differ in Degree of Excellency, and that there is a Power in the Mind of regulating the Affections and Desires that they may bear a proper Proportion to the Object ; before we proceed farther, this must be granted, as a *Postulatum*, that the most excellent Objects yield the greatest Delight, supposing the Sense of their Excellency, and Taste for them, be proportionable. It is plain that Things the most excellent can give no Delight to a Person who hath no Taste. And if Men have strong Desires and a very quick Relish for Objects which are less worthy, and little Desire or Taste for those which are vastly superior, no Doubt, the less worthy will yield much higher Delight than the other. But if the Taste is just, and the Desire natural, that is, proportioned to the Excellency of the Object, then those Objects which are the most excellent will yield the highest Delight. And  
it

it is not possible that the strongest Desires after, and the most exquisite Relish of what is comparatively unworthy, can give the same Degree of Delight which a just Taste for what is far more excellent will yield. Beauty of Person cannot make one as happy as Beauty of Character; Knowledge cannot make one as happy as Virtue; Wealth is not to be compared with substantial Honour; nor the most athletic Strength with a sound Mind. That we may, then, be directed into the true Way of attaining to our supreme Good, let us find out what is most excellent, and in the Possession of which we shall be most perfect and happy.

In this the most important of all Inquiries, let Nature direct our Way. From it we have the Idea of Excellent and Delightful, and if we attend to the Workings of it, we shall be safely guided to that which is the most excellent Object of Fruition, or, in other Words, to our Supreme Good.

Here it will be at first Sight apparent, that there are some Objects of Delight to which the correspondent Desires are very strong and vehement; naturally made so, or become so by Indulgence; and in different Characters we see different Desires of this Sort prevailing; such are the Desires of sensual Gratification, of Power, and of Riches. But all are sensible that these do often betray Men into Actions very wrong and hurtful, uneasy to  
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Art. I. Mar. 48, to Jun. 49. 17

the reflecting Mind, and in other Respects pernicious ; and that if such Passions are not under Controul, the State of the Mind must be all Disorder and Confusion. But, supposing a Person to restrain such Desires, and absolutely refuse to pursue the Tendency of them, from regard to what is fit and decent, or from a Principle of Duty to his Maker, or from Goodwill to his Fellow Creatures, or from a Sense of superior Advantages to himself in pursuing more excellent Objects ; in that Case he hath inward Peace and Tranquillity, he hath the clear Approbation of his own Heart, and that internal Applause which is of all things most pleasing. But, if on the Contrary, a Man shall gratify any of these Passions at the Expence of thwarting and counteracting the Determination of his Mind to what is fit and decent, honest and worthy, dutiful towards his Maker, or really beneficial to his Fellow Creatures, he is condemned of his own Heart, the Mind can never be easy in reflecting upon it, and in a calm and dispassionate Temper must feel that such a Conduct is contrary to Nature, an Injury to it, and hateful. In these, then, and many such Affections which are natural, there may be Irregularity and Excess in which Nature cannot be easy, because there are other Affections of a nobler Kind hurt

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by them, and nobler Objects neglected through their unnatural Vehemency, so that there is no stable Peace but in restraining them.

But let it be in the next Place considered whether any Object of Desire can be our Supreme Good, in the Desire after which there can be Excess. Look into the World, and take a View of the Tempers and Ways of Mankind, and see whether any Man be found who will say he hath enough of that which his Heart is actually set upon above all things else, and which to him is really the Supreme Good. The Man of Pleasure, the Ambitious, the Covetous, were they ever seen to be fully satisfied in their own Way? Or was a strong Desire after Knowledge ever gratified, so that Men did not want to know any more? Such insatiable Desire, when the Object is low and unworthy of it, is, no Doubt, Weakness and Disorder in Nature. But the Fault doth not at all lie in the Strength of Desire, or the Largeness of the Grasp after what appeareth to be the best; but in placing instead of what is really best, an Object which is, perhaps, of little Value. For, that we should always desire to advance in the Acquisition and Enjoyment of what is to us the Supreme Good, is not culpable Infirmary but seemeth to be an Affection inseparable

Art. 1. Mar. 48, to Jun. 49. 19

parable from Nature, and indeed, where the Affection is directed to the proper Object, the Glory of it. From all which it is apparent that the Supreme Good of the human Mind cannot lie amongst those things in the Desires and Fruition of which there may be Excess, and with respect to which the Heart applauds itself, for laying Restraint upon the Desires and refusing to gratify them. But did there ever live a Man who in a cool and dispassionate Temper reproached himself for his Attachment to moral Excellency, to what is just, and honourable, and pure, as too strong? Ever a Man who dreamed of Excess in real Goodness, and Virtue? Or, in a Word, who found his Desire after the highest Perfection of which we discern our Nature to be capable, too vehement? On the Contrary, the more ardent such Desires, the more the Mind in its cool Reflections is pleased with itself, exulteth the more in its own State. And every Step of Advancement in it, is a Preparation for still higher Advances; the more one hath acquired, the more he is capable of acquiring, and his Desires become proportionably the stronger. A great Presumption, this, that in pursuing moral Excellency the Mind is got into the true Path to its own supreme Good.

It is but setting the same Argument in another Light, to observe, that many things

which are highly esteemed by a great Part of Mankind, and are in Truth their chief Good, are such that Men of Wisdom and Discernment, in the most cool and dispassionate Temper of their Minds can be quite easy without the infatuating and bewitching Pleasures of Sense, Eminency of Station, Splendor and Authority in the World, Riches and Honours; we see the most Thinking and Judicious can be quite easy without any Distinction in these Respects, and can go through the Shades and Obscurities of Life without one painful Reflection, in their most deliberate Thoughts. But was there ever a Person of Understanding and Discernment, who in a cool and dispassionate Temper could find himself quite easy in being void of Truth and Honour, of good and kind Affections, in being without Love and Duty to his Maker, or any Confidence of his Favour? Was there ever a Man quite easy in cool Reflections upon Impiety, upon Villainy, or Cruelty? Now though many things are such as that we cannot be quite easy without them, which do not constitute the Supreme Good, or enter into it, yet surely nothing can be the Supreme Good, without which in the clearest and most dispassionate State of the Mind, we can be quite easy. But let us attend to the Workings of the Heart with respect to the Objects of various Kinds of Delight when directly compared together, and coming

Art. 1. Mar. 48, to Jun. 49. 21

coming into Competition. We have Desires after the Pleasures of Sense which all acknowledge to be natural. But should our pursuing these Matters make us incapable of the Acquisition of some other things, Knowledge, for Instance, we think it becometh us to deny ourselves the Gratifications of Sense, for the Sake of acquiring these. And in this the Mind applaudeth itself and findeth a staid Satisfaction. But should our Pursuit after Knowledge endanger Life, Prudence directeth us to stop that Pursuit, and to take Care of Life and Health as things preferable to that Acquisition. In this likewise the Mind resteth perfectly satisfied, and no Man in a cool dispassionate Temper will be displeased with himself for doing so. But there are many Cases in which, if we follow Nature, all regard to Health, and Life must be laid aside. A brave Man serving his Country, will hazard his Life, nay, will serve his Country at the certain Expence of it. At the same Expence he will cleave to Truth and Honour; and in his most calm and deliberate Reflections will approve himself for doing so. Even supposing Death to be the utter Extinction of his Being, this will be his Resolution. Which perhaps will appear more convincingly if we place the Matter in another Light. Would not an ingenuous Mind rather lose his Existence than be

guilty of betraying his Country into utter Ruin? Would he not choose to cease to be, rather than wickedly embue his Hands in the Blood of a Parent or worthy Friend, who trusted him? Would he not make this his Choice rather than be guilty of innumerable other Crimes? Doth not his Heart rise with Indignation at the very Thoughts of such horrid Guilt? Here is no Need for Deliberation; and even to deliberate about it, appeareth mean and unworthy. Doth he not then abhor such Guilt more than Annihilation? And is not the contrary moral Species dearer to him than Existence itself? If this is true, (and whether it be or not, let every Man judge from what he feeleth in his own Heart;) And we have found out what is dearer than Existence, even in the most flourishing State with respect to all other Acquisitions and Enjoyments, and which therefore we are determined by Nature to prefer to them all, one would think it is a good Step towards finding out our Supreme Good.

But while we are thus engaged in the present Inquiry, it will probably occur to the Reader, that it is strange if there be not some Principle planted in Nature by which Men may be directed to the chief End in Life, and the Supreme Good without entering into such philosophical Disquisitions. It will be asked, Doth not Nature here, as in other Instances,



Art. 1. Mar. 48, to Jun. 49. 23

Instances, by an immediate Direction point out its own way, so that those who follow it cannot miss of the designed End? Or, are Men not to proceed to Action till they have set themselves down deliberately to pursue this Inquiry so as to come to a satisfactory Decision, and have in their own Minds by reasoning and comparing things together, determined the several Claims of the various Objects which lie before them? And very probably the putting these Questions will lead the Reader to that which bringeth the Inquiry to an End at once. To this Purpose, let us consider what is the Supreme, and which our Maker hath intended to be the governing and controuling Principle in the Heart of Man; to which all our Desires and Passions, and all which we call Interest, are to be subjected. Every Man may clearly discern that this is the *Sense of Right and Wrong*, that it is *Conscience* governing the Actions of the Man according to that great Distinction. Every Man knoweth that there can be no stable Peace in the Mind, no substantial and pure Joy, unless this Power is submitted to and its Commands obeyed; and that we have the most pleasing Self-approbation when we follow the Dictates of it, which we are constantly to follow without any Regard had to present Inclination, or Reference to what appeareth to be our Interest,



24 *A Literary Journal.* Art. I.

It is known that Men have been by this often put upon parting with Life, or in their Apprehensions, perhaps, with Existence, and without any Reference to any Good to themselves, other than the Sense of having acted their Part as it became them. Now, if we are to pursue the Directions of this Power in all things, with respect to our Maker, our Fellow Creatures and ourselves, and are never on account of any Interest whatsoever, to deviate from them, it is certain we can have no other chief End in Life, no other Supreme Good than that to which they conduct us. Which is only saying, that nothing can be our Supreme Good to the attaining of which any thing inconsistent with a perfect Submission to the Supreme Governing Principle, is requisite; and that the Supreme Good can be no other than that to which this great Principle which is to govern the Whole of Life, will bring us. Which must be true, otherwise we must suppose our Maker hath by the Law of our Nature fixed for us an ultimate End of Action, not connected with our Supreme Good, and that we might attain to the former without being possessed of the other, which is manifestly absurd. Now it is apparent that the End this great Principle pointeth to, is the highest moral Perfection which is attainable by us. And to this our Creator hath annexed the purest Delight, and most satisfying Joy. He  
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hath annexed it, I say, for there is really no necessary Connexion between them, more than between the Sight of a fine Picture and a Sense of Delight in it. But so he hath constituted us, that in what is the highest Perfection of Nature, we shall enjoy the highest Bliss; though, without Doubt, that Perfection itself is the direct and immediate Aim of our Moral Powers. Moral Excellency, then, is what the Mind fixeth upon and resteth in, as the most desirable and delightful of all things; and the Enjoyment of it in ourselves, and in other Beings to whom we are related, with whom we are conversant, is the utmost Aim of Nature.

It may be observed, likewise, that the Supreme Good of Man must be of such a Kind as every Individual of the Species may aspire after, and is capable of attaining and possessing, while his Existence is continued. Let it be considered, then, whether Riches, Power, sensual Gratification, or Learning, be Possessions of such a Kind as to be within the Reach of every Individual; whether they are certain and permanent; whether they are what we can carry along with us through the Whole of Existence; the same Fund of Happiness to us in every Stage, every Circumstance, every Period of Duration. If they be not, they have no Pretensions to the Character of the Supreme Good.

26 *A Literary Journal.* Art. I.

Good. But if moral Excellency and the Delight which attendeth the Possession of it, be in every Man's Reach; if he findeth it sure to him in all Changes of Life, and in all Periods of Duration; if in the Enjoyment of it he is independent of all things external, is not this a farther Presumption that we are at the End of our Inquiry? And shall we then rest in this, *that moral Excellency and Beauty, the pure Delight which attendeth the Consciousness of it in ourselves, and the Delight which must attend the Contemplation and Fruition of it in others,* is our Supreme Good? Far above Riches, above Knowledge, above Fame, Stations, Titles, Honours, every thing which can be named or imagined.

But if indeed, there be such Delight in moral Beauty, that Delight must be enjoyed in the very highest possible Degree in the Contemplation and Fruition of that Being who is the original and infinitely perfect Standard of it. In the Contemplation of God, in Consciousness of resembling him, and a Sense of his Favour necessarily attending that Consciousness, all which is greatest and most honourable, all which is most happy and pleasing is comprehended.

To proceed, now, with the Argument: If moral Beauty be the Supreme Good of Man,

Art. 1. Mar. 48, to Jun. 49. 27

Man, what hath this Supreme Good to do with mere animal Life? With the Pleasures of Sense? with Riches, Power or Splendor in Life? Hath it the least Dependence upon any thing of that Nature? If we suppose a State of Existence after Death in which we shall be possessed of the Powers of thinking, of the moral Powers, and of the good Affections, is it not plain that we are there capable of enjoying our Supreme Good, as well as while we dwell in Body, and are allied to this Earth? And if so, is it not a strong Presumption that we were intended for such a State of Existence? For Creatures to be designed only for the Animal State, and yet to be of such a Nature that their highest Perfection and chief Good, have little or no Connexion with it, doth not seem to be very natural. But this is not all; not only hath our chief Good no Dependence upon the animal State, but we plainly perceive many Circumstances in that State which retard us in the Pursuit, and mar us in the Enjoyment of it. The tumultuous Passions of animal Nature are known very frequently to indispose the Mind and spoil the Taste for that which is best and worthiest of us. And when Way is given to them in all their Exorbitancies, we see them sink Men into a very low and contemptible

tible State. The Pursuit of Fortune, again, of the Honours of this World, of Power and Authority, how is it seen to engage the Spirit? And when such Pursuits become very eager, what Enemies are they to Virtue? Do we not frequently see it intirely lost in them; and all the Dignity of Character offered in Sacrifice to the Genius of this World, and to serve the Purposes of it? And if Men prosper in their Endeavours Prosperity is often seen to be a Snare to them; on the other hand, vexatious Disappointments do frequently overset the Mind, and make it utterly incapable of the true Business and Enjoyment of Life. In a Word, who but is in Danger from very prosperous, or very unfortunate and afflicting Circumstances? So that the Supreme Good hath not only no Dependance upon the Circumstances of our present State, but these are often a very great Obstruction in our Way to it; and by being the Occasion of Tumult and Disorder in the Mind, and of a certain Sickness in it, debilitate the Powers and spoil the Taste for the noblest Acquisitions. Now, doth not Nature in such Circumstances much want and earnestly desire a State of Existence which shall be more favourable to the Purposes of it. Especially when it is considered, that Imperfection is universally, and without Exception of any mere Man upon Earth, the Character

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ter of our present State; even those who have made the greatest Progress in virtuous Improvement, and who appear most lovely, being sensible of many Defects in themselves which are Matter of deep Concern and Regret to them; and no Man actually findeth himself such as every Person of true Worth would wish himself to be. He knoweth that moral Beauty which is his Supreme Good, but hath not attained to Perfection in it; he tasteth the Delight which springeth from it, but is far from being satisfied to the full. He wanteth nearer Approaches to the glorious original Standard, and to be free of all those Stains, by which the Beauty of the moral Character is tarnished? And what is he to think? That he shall never attain to the Completion of his Wishes? Never attain to a Character quite unsullied and unstained? Shall he never have that in actual Possession for which he hath been made? Never find himself in that State which hath been always in his Imagination as his principal Aim? Is all this Delusion? And what he knoweth to be the highest Glory of his Nature, and perfect Bliss, quite out of his Reach?

Such Reflections as these naturally lead us to the Consideration of our present State as a State of Discipline. So it is plainly intended to be through the Whole of Life.  
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Men from the Infancies of Virtue, by a careful Attention to themselves, and a studious Application to the cultivating of the moral Powers, are to make Progress towards a State of Perfection of which every Man hath an Idea in his Mind as the Standard. And this Discipline is never to be intermitted, nor is it ever to end, till he attaineth to that State. It is therefore to be persevered in to the last; and for the same Reason it was first instituted, it is to be continued in, while Men are capable of improving in Virtue, that is, through the Whole of Life. There are many Attainments very valuable, at which in various Periods of Life Men arrive, and in which they rest, not desiring further Progress. This is not the Case with respect to moral Excellency. We have an Idea of Perfection in that, which we have not attained, which every good Man earnestly desireth to attain, and towards which it is his daily Study to make Progress. And as this Desire continueth and cannot but continue, so he is through the Whole of Life, while his intellectual and moral Powers are preserved to him, furnished with the Means of gratifying it, by a farther Improvement in Virtue; so that the Whole of Life hath been evidently intended for a State of Discipline. A Discipline——for what? Doth not this Representation of Life plainly  
 imply



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imply a Relation to some other State of Existence? Or, shall we suppose that having gone through such a long continued Discipline, we shall then drop into nothing? That we are put into such a State to form and prepare us for our chief Good, is what Nature plainly teacheth. But Nature leadeth us astray in this Matter! and the End we promised ourselves is for ever out of our Reach! far be it from the intelligent reflecting human Heart to suspect that the Labours and Discipline of Virtue shall so perish.

Upon the Whole, as our Supreme Good hath little to do with animal Life and is not dependent upon it, which in that respect is rather an Incumbrance; as this Good in the Perfection of it, is not actually attained by any Man in this Life; as the Whole of Life is contrived by our Maker, so as to be a Discipline to prepare us for that Perfection, the Presumption is exceedingly strong that he designed us for another State of Existence.

And to this Argument, I shall only add, that if it is not so, Human Nature is a most inexplicable Frame, and hath strange Inconsistencies in it. Of which I shall at present content myself with mentioning one Instance, amongst many which might be given. Every Man must be sensible that he hath in him Self-love, and a Regard to his own Interest, which is a Principle of very great

great Strength. And who will deny that he hath likewise Good-will? which in many and those the best Characters, is not only not inferior to the other in Strength, but rather exceedeth it, which I hope from what hath been said above will appear plain. However, it is apparent that these two Principles in many Cases draw in contrary Directions, and point to opposite Objects. We cannot gratify both. If Men pursue the Tendencies of Self-love, they shall upon some Occasions give up their Friends, their Country, to Distress and Suffering, perhaps, to Misery and Ruin. If they follow the Ducture of the benevolent and tender Affections, they must give themselves up to Suffering, perhaps to Death. And in the present State of things it is not possible, upon some Occasions to reconcile these two leading Principles which war in the Heart, and are found to cause the most painful of all Tumults and Conflicts. Strange Variance, and which doth not admit of Reconciliation by any thing that can be proposed in mortal Life! Strange! that infinite Wisdom should have so contrived us, that the two most powerful Principles of Action should be so discordant, and the Heart in many Cases distracted between them? Is there no Way of putting an End to the Strife which hath been often found  
above

Art. i. Mar. 48, to Jun. 49. 33

above all others tormenting to the Mind? Yes, there is a Way, and but one: If we shall suppose that as the Creator intended the generous Affections should prevail against the selfish, and hath made this a Law of our Natures, so he hath taken Care that by our acting the Part to which it directeth us we shall not be Losers; but that sooner or later he will so provide, if not in this, in another State of Existence, that we shall find Reason to rejoice that we have done his Will; if we suppose this, I say, then all is calm, and the Discord is at End. Self-love is brought over to the Service of the public Interest, and we go on cheerfully, not only gratifying the worthiest Affections, but exultant likewise in joyful Hopes concerning ourselves. Now, when we have laid all the foregoing Arguments and Presumptions together, may it not be justly said, that nothing ought to shake our Hopes of Immortality, but the Appearance of an Impossibility in the thing itself?

After all, it will be alledged by some Men, that it is not to be imagined our wise Creator intended such a State for us, without giving us such Evidence of it as would prove quite irresistible. Why have we not some how or other Correspondence with the World of Spirits? If we have greater Con-

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cern with it than we have with this World, infinitely greater, why are we not made as sure of the Existence of it as we are of the Existence of this World? Why should a Matter of such Moment be left to be work'd out by us, merely by our own Reason? Why have we not sensible Proof?

So I have heard a bold Pretender to determined Atheism argue with respect to the Existence of the Eternal Mind. If there be such a Creator and Ruler of the Universe, to whom we are under a Law, and upon whom we are absolutely dependent, why hath he not given us irresistible Evidence of his Existence? Why are we not made as sensible of it as of our own, or that of other Objects about us? What! would infinite Wisdom and Goodness leave us to collect a Matter of such Consequence, a Principle the most important of all, by our feeble Reason? Are we to argue ourselves into the Belief of a Divinity? That we are left so, is a strong Presumption that there is no such Being.

But, will a wise Man be moved by such reasoning? Have we not Certainty that there is a God? Do we not see him in all his Works? And from them necessarily infer his eternal Power and Godhead? So, then, it is evident we may be left to collect the most important Truths by our Reason where

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we have no sensible Evidence; and therefore there may be a future State though we are not furnished with sensible Evidence of it. What if the Arguments for it be less obvious and irresistible than those upon which we believe the Divine Existence; yet they are strong, and in the Case now put, we evidently see that the great Importance of any Truth is no substantial Reason why we should not be satisfied with other than sensible Evidence; and, therefore, it is no material Presumption that there is not another World provided for us, that we have never seen it. In all such Cases, it is probably a Part of that Discipline which our Maker hath thought fit to put us under, that we should use our rational Powers with Diligence, that we should labour against all corrupt Prejudices, and candidly and impartially inquire after such Truths as it highly concerneth us to know, resting upon such Evidence as is sufficient to make our Assent rational, and thereby determine us in the Conduct of Life, though not such as, perhaps, we could have wished.

Without Doubt, as this is a Matter which dependeth upon the Will of our Maker, and that only, there is nothing one would more earnestly desire than an express Declaration of his Will concerning it. And it is apparent that this hath been much needed in the



World. That Mankind from the earliest Ages (that is, as early as we have any Account of them from the most antient Writers now remaining) have had some Notion of a future State, is evident; whether from primitive Tradition which took its original Rise from Revelation (a thing not at all improbable) or from the Reasonings of Mankind, it may be impossible at this Distance of time certainly to determine. But when we look into the most flourishing Ages of *Greece and Rome*, with respect to Learning and Philosophy, whatsoever it may be imagined Men might have found out, it doth not at all appear that this great Point was established amongst the Learned, so as to give the Mind full Satisfaction. One numerous Sect made a Jest of a future State, as they did of all Religion. Some Men of great Name and who came in the Rear of those who had made the greatest Improvements in Philosophy and therefore had the Advantage of all these Improvements, yet, as far as can be collected from their Writings, were dubious. The Notions of others concerning the Soul are not easily understood, and supposing they looked upon it as a thing really distinct from the perishable Body, yet whether it should subsist the same personal Agent after Death, or be absorbed in the universal Mind, from which it might be supposed

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supposed originally to be derived, they knew not. Some were very positive in their Assertions concerning a State of Existence after Death, but seem to be very positive, likewise, in asserting a Pre-existence. And as to the Representations of the Poets, no Doubt, they passed as poetical Representations, Works of Fancy which no Man was to mind farther than he saw Evidence from Reason. When we look into the Arguments made Use of by those who believed a future State, though some of them be very plausible and strong, yet there is some Justice in an Observation which is made in the Writings of a celebrated Author concerning them, that while one reads, he assenteth with Pleasure, but when the Book is laid aside his Doubts return, and he is much where he was before.

I have often amused myself with imagining a Circle of those learned Men about the Bed of a dying Friend, when their Thoughts could not fail of turning to this Subject, and each would find a solemn Call to the great Inquiry concerning the Issue of Life. One upon his avowed Principles, pronounceth Death the utter Extinction of Being; and that all things, in that respect, are according to the external Appearance. Another is very positive in affirming that the Soul is something different from the Body,

and shall exist after Death, and that Death is really the Deliverance of it from a State of grievous Imprisonment and Bondage. But then, perhaps, he is as positive of a State of Pre-existence; and imagineth that his Arguments prove both. The Unbeliever smiles at both as equally vain Imaginations. He hath no Notion of his having existed before he came into that State of Being which he now possesseth, and as little of Existence after mortal Life is come to a Period. And as for going through various Stages of Being, and animating successively various Bodies, he looketh upon it as an idle Dream; so doth he regard any Purgation after Death; and the Advancement of the completely virtuous and pure to a Kind of Deification; alledging that in all these Expectations poor Mortals flatter and impose upon themselves. Others know not what to say; unwilling to imagine that Death is the utter Extinction of the Being, but wanting more cogent Proof that it shall be continued, resting in this, that if it be for the Good of unversal Nature, it shall be continued; if otherwise that it becometh us to submit. The Reader may easily imagine very interesting Disputes upon this Controversy. But who shall decide it, so, as to minister a thorough Conviction to all? Such a Person as could so decide, would be much wanted

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wanted and most earnestly desired. And if I may offer my Opinion upon the Reasonings of the Antients for a Future State, they seem to be without much Strength which might have been given them, from clear Ideas of the moral Administration we are under; a Point in which these Authors appear to have been defective. From God's moral Government, undoubtedly, we have the strongest Arguments for a Future State. And though many of the Antients speak both of Rewards and Punishments, of a Paradise and a Hell, and have plainly had the Notion that the future State of a Man should be suitable to his moral Character, and the Part he acted upon Earth; yet how many things are met with in their Writings no way of a Piece with this, indeed, inconsistent with it? The Punishments supposed to be in Reserve for the Wicked, are spoken of as merely fabulous. And it was an easy Transition to account future Rewards the Creatures of Fancy likewise. Where have we in any of them the clear Foundations of a perfect moral Administration laid open? Or the Evidence which we now see Reason affordeth for the Proof of it, set in a just Light? And, perhaps, upon Inquiry, we shall find that we owe the juster Views which we have at this Day of this interesting Subject, not at all to Philosophers, but

to others, who did not pretend to human Learning and owed none of their Discoveries to it. And if the most learned of the Antients were perplexed and in great Difficulties about these Matters, what shall we think was the Case of Multitudes of the Unlearned, who knew little of the Reasonings of Philosophers or of their Principles, and had no Reason, if they did not know their Principles, to rely upon their Authority? They would, no Doubt, generally speaking, take up with the Religion of their Country, but must be in a most unfortunate State of Ignorance with respect to what it much concerned them to know; led by Tradition or Fable as they happened at first to receive them, but without any solid Foundation of Belief, and, probably, troubling themselves very little about it. Into such a State had the Weakness of Reason in some, Prejudices and corrupt Passions in others, and Negligence in the Generality, giving easy Way to Superstition and Corruption, brought things. But to return to the learned Circle mentioned above, whom we left in a State of wrangling and Perplexity about the most important Concerns of human Life, and most earnestly desirous of some Method of coming to a Decision in which they might fully acquiesce; sensible that such a Determination as would put the Matter beyond all Dispute,

would

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would be the most special Favour and Benefit Mankind would receive ; and let us suppose a Person coming to them, assuming the Character of a Messenger from the Parent of the Universe, claiming a peculiar Relation to him; a perfect Knowledge of him and of all his Counsels, and invested with Authority to declare to the World in his Name, that Men should exist after Death, exist for ever. And that as this was the Father's unalterable Purpose, so the State of Mankind in this future eternal Existence should be determined in a Manner which he had Authority to explain to the World, from which Explanation, agreeable to the Dictates of every Heart, every Individual might know whether his State should be happy or miserable. That to convince them of the Truth of his being sent by the Father upon this important Message, he would exert before their Faces the most miraculous Powers ; it should fully appear to them that Nature in all its Parts was perfectly subjected to him ; and especially that they should see him die, and rise again from the Dead ; that they should converse familiarly with him after his Resurrection, and should have all the Satisfaction they could wish, that he was the same Person to whose Death and Burial, they had been Eye-witnesses. Let us suppose all this, I say, to have come to pass, and what must the



the Disputer against the Immortality of the Soul have then to say? Must not the *Epicurean* be convinced that there was a Power in the Universe which he would never admit into his Scheme? Must he not see that to this Power, this Agent, all things were subjected? That if it was really the Determination of this Being that we should exist after Death, for ever, it must certainly in Event be so? In a Word, he must see a God of Nature, and that this sacred Messenger was sent by him. But with what Joy would Men who had earnestly contended for the Hopes of Immortality, Men who felt Horrors arising in their Minds at the Thoughts of Annihilation, yet sadly entangled and perplexed in their Reasonings, with what Joy, I say, would they receive this Divine Message? With what overflowing Hearts see an irresistible Evidence for it, that the Creator intended them for an eternal Duration of Existence? Nothing in the Universe, nothing which could enter into Imagination, could yield them such Delight; no more any Doubt or Sollicitude, any Fear or Disquiet of Mind.

Such a Revelation as this God hath given to the World by his Son *Jesus Christ, who was dead and is alive again.* A Revelation which hath been propagated, and hath obtained



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Art. 1. Mar. 48, to Jun. 49. 43  
tained in the World, not by Means of Men  
learned and celebrated in their Day, but,  
for obvious Reasons, by Persons obscure and  
unknown, who were appointed by the Son  
of God to be Witnesses of his Resurrection;  
not common Witnesses, but endowed with  
a Power of working the greatest Miracles to  
gain Credit to their Testimony. And by  
this Means, and the Joyfulness of the Tidings  
they brought to the World, their Testimony  
was received amongst Mankind in Opposition  
to all the Powers which were then upon  
Earth. This Revelation of the Counsels of  
God concerning us containeth all which any  
one could reasonably wish concerning the  
Measures of the Divine Administration, the  
sure Method of obtaining the Forgiveness of  
Sin, the Acceptance of sincere Obedience,  
and the future Glory and Blessedness which  
are in Reserve for the Righteous. And as it  
is recommended by the greatest Authority  
to the Consciences of Men, so it layeth all  
which is necessary to be known and done  
that they may answer the true Ends of Life,  
and attain to their Supreme Good, clearly  
before them.

To know how much we ought to value  
this most gracious Interposition of the Parent  
of the Universe, we ought to look into the  
State of the World in those Ages and Na-  
tions

tions where it hath not been known. How far human Reason in its greatest possible Improvements might go, is certainly not the Question, I speak now with a particular Eye to the Immortality of the Soul; but how far it actually did go? and no Man, I think, who seriously inquireth and impartially judgeth, will say that it went so far as to render any such Interposition needless. If some more extraordinary Persons were raised up who had Clearness and Strength of Mind to make great Improvements in the Knowledge of such Matters, yet there wanted Authority to establish their Discipline, and engage the Consciences of Men. Very different the Attempt any such Persons would make, from what the Son of God hath done, who hath interposed the Father's Authority, and given such Evidence of his Mission from Him, as may abundantly satisfy every unprejudiced Mind. What a glorious Aid, this, to our rational Powers? and in a firm Believer, and a sincere, especially, one who may be called a perfect Christian, we see the Fruits of the Gospel of our Saviour in a most pleasing Lustre. Supposing him a Person of no Literature, of no uncommon Sagacity or Penetration, but well instructed in the Religion of Christ, and having the Spirit of it reigning in him; with what elevated

Art. I. Mar. 48, to Jun. 49. 45

vated Views and Hopes doth he go through this World? With what a pleasing Sense of Forgiveness, and the Favour of his Maker? How happily doth he find himself raised above both the Joys and Sorrows of mortal Life, and to what a noble Negligence of them, while he regards Life as his Journey to an eternal Abode? What Peace and Tranquillity in his Mind? What Pleasure in his own State, and that of the Universe, as under an Administration perfectly wise and gracious? What a Train of Graces wait upon him? Purity, Meekness, Peace, Righteousness, Gentleness and sweet Good-will, Greatness of Sentiment, with Lowliness of Spirit, Patience, Contentment; every thing great, every thing beautiful; so he goeth through the World the richest Ornament and Blessing to it; and when he is to change the Scene, can do it in the Confidences of Faith, without any painful Anxiety, but rejoicing in Hope; great in the most compassionate external Appearances of Nature; and winged with holy Desire, he leaveth the untenable Body, and ascendeth exultant to the Abodes of the Perfect.

But, Sir, intending to represent the Arguments which Reason furnisheth for the Immortality of the Soul, I have fallen insensibly upon other Subjects, of which indeed

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one would choose to say a great deal, or to say nothing. I shall no longer try the Patience of your Readers.

And am,

SIR,

Your most Obedient.

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ARTICLE II.

OBSERVATIONS on Dr. Middleton's *Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church, from the earliest Ages through several successive Centuries*: 8°. Dublin, Pag. 234.

*And on Two Answers to it, viz. Mr. Jackson's Remarks*: 8°. Lond. Pag. 59. *And an anonymous Letter to the Rev. Dr. Connors Middleton, occasioned by his late Free Inquiry*: 8°. Lond. Pag. 235.

**D**R. Middleton's *Free Inquiry* has made too much Noise in the World to be passed unnoticed in a *Literary Journal* designed to acquaint the Reader with every material

2. Art. 2. Mar. 48, to Jun. 49. 47

material Occurrence in the Republic of Letters; and on the other hand, it treats of a Subject too important to be slightly mentioned; I think it therefore my Duty, not only to give an Account of this curious Performance, but also of the Objections made against it, and to join to the Whole such Observations as I judge may be of some Service, especially to those of my Readers who are not conversant with Ecclesiastical History.

About a Twelve-months, or more, before the *Free Inquiry* came out, Dr. Middleton gave an *Introductory Discourse* to sound the Dispositions of the Public, and to pave the Way for his larger Work. In this Introduction he shews that Protestants always were much divided on this Question; viz. When did the Power of working Miracles cease in the Church? Some are for confining it to the three first Centuries; This was the Opinion of the celebrated (a) Archbishop Tillotson, and to the best of my Knowledge it is also that of all Protestant Divines abroad. Mr. Dodwell (b) inclines to think some of the pretended Miracles of the fourth Century to have been true Miracles. Mr. Whiston (c) contends that the miraculous Powers

(a) Serm. Vol. III. p. 488. Edit. 1735. (b) Dissert.  
in Iren. II. Sect. 59. (c) On Dæmoniacs. p. 65.

Powers were totally withdrawn A. D. 381 when, what he calls the *Athanasian* Heresy, was established, by the third Council of *Constantinople*. Dr. *Waterland* (d) extends that Power to the latter End of the fourth Century. And Dr. *Chapman* (e) carries it as far as the End of the fifth Century. Our Author thinks that (f) this is betraying the Protestant Cause, as it was in the fourth and fifth Centuries that Miracles are pretended to have been wrought in Support of, *the Institution of Monckery, the Worship of Reliques; Invocation of Saints; Prayers for the Dead; the superstitious Use of Images; of the Sacraments; of the Sign of the Cross; and of consecrated Oil* (g). So that if we admit the Miracles, we must receive also the popish Practices for which those Wonders are said to have been performed. Yet these Miracles, now disbelieved by the Generality of Protestants, are positively affirmed to have been real Miracles, by St. *Jerom*,

(d) *Doctrine of the Trinity.* p. 497. (e) *Miscell. Tracts.* p. 175. (f) *Introd. Disc.* p. 52. *Dub. Edit.* 8°.

(g) *Vid. Hieron. Oper. Tom. IV. Par. 2. p. 786. Edit. Benedict.* *ibid.* p. 82, 812, 551, 284, 285, 286, 552, 728. *Basil. Op. T. III.* p. 101, 261, 310, 473, 536. *T. II.* p. 155. *Chrysost. Op. T. I.* p. 29, 44, 94, 116, *T. II.* p. 555, 645, 669. *T. VII.* p. 337, 552. *T. XI.* p. 22, 78. *Aug. Op. T. I.* p. 34. *II.* p. 812. *V.* p. 947. *et de Civit. lib. xxii. c. 8. Ambr. Op. T. II.* p. 1125. *Hilar. Op. T. IV. Par. 2.* p. 86.



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*Jerom, St. Chrysostom, St. Basil, St. Austin* and other Fathers of the Church in the fourth Century, and if we have good Reason to reject their Testimony, what better Reason, says Dr. *Middleton*, have we to receive the Testimony of the Fathers of the preceding Centuries? He thinks the two Cases parallel, and that the same Arguments, made Use of by Protestant Writers against the Fathers of the fourth and fifth Centuries, have an equal Weight, when applied to those of the second and third; and concludes therefore, that *there is no sufficient Reason to believe, from the Testimony of Antiquity, that any miraculous Powers did ever actually subsist, in any Age of the Church, after the Time of the Apostles.*

From this Argument, which indeed affords no more than a certain Degree of Probability, our Author proceeds, in his larger Work, to more direct Proofs, and proposes:

1. To draw out, in their proper Order, all the principal Testimonies, which relate to the miraculous Gifts of the Church, as they are found in the Writings of the Fathers, from the earliest Ages, after the Days of the Apostles.

2. To throw together all which those Fathers have delivered, concerning the Condition of the Persons who are said to have

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been indued with those Gifts, and to have wrought the Miracles, to which they appeal.

3. To illustrate the particular Characters and Opinions of the Fathers, who attest those Miracles, so as to enable us to determine with more Exactness, what Degree of Credit may be due to their Testimony.

4. To review all the several Kinds of Miracles, which are pretended to have been wrought, and to observe from the Nature of each, how far the Credibility of them may reasonably be suspected.

5. To refute some of the most plausible Objections, which have been hitherto made by his Antagonists.

To the Account I am to give of some of the Author's Reasonings and of what is objected to him, I think proper to premise a few Observations.

1. Since the ceasing of Miracles immediately after the Death of the Apostles cannot be proved, without charging several Fathers of the three first Centuries with a weak Credulity, and some of them with something worse, several People are afraid, lest this Discovery should affect the Belief of the Books of the New Testament having been transmitted to us faithfully. If the Fathers were guilty of several pious Frauds, can we be sure that they never carried Bigotry or

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or Party-zeal so far, as to tamper with some of the Apostolical Writings? To this Dr. *Middleton* very justly answers, that those Writings were so universally known and received, that it is impossible they should have been either corrupted, or suppressed, or counterfeited by a few Men, of what Character or Abilities soever.

This Argument, which in my humble Opinion is not sufficiently insisted upon by the Doctor to give full Satisfaction; this important Article, I say, is to be enlarged upon, and enforced in another Part of this Journal, and supported by another of equal Weight; *viz.* The greatest Temptation we may suppose the Fathers of the Church might have had, to interpolate the Books of the New Testament, must have arisen from the several Disputes, they were engaged in from Age to Age. Now if they had yielded to such a Temptation, something of the Kind would appear in those Books. For Instance: No Debate was ever carried to a greater Height, nor lasted longer, than that on the Question about the Origin of Evil. It did not subside from the first Century till long after the Age *Austin* lived in: During all that time there arose Heretics, who contended strongly for *Manichæism*, or something like it. Had the Fathers been willing and able to insert any thing in the

New Testament which they judged might support their favourite Cause, and ruin that of their Antagonists, we should now meet with several Passages relating to that famous Question so long debated upon ; But there is not one single Passage which has any such Appearance : And therefore we are warrant-ed to conclude, that no such Attempt was ever made, at least, with any Degree of Success. And this Proof, which I now barely mention, amounts, if I am not much mistaken, as near to a Demonstration, as the Nature of an historical Fact can admit of.

2. And the better to shew, that the Cause of Christianity does not at all depend on the private Character of any Father of the Church, I shall farther observe, that we should gain very little, suppose we were able to vindicate those of the three first Centuries from all Suspicion of Weakness, or of having used pious Frauds. For unless we were able to carry that Vindication successively through every Age down to the Time of the Reformation, we would do nothing to the Purpose, because the same Objection might still be made with respect to any one corrupted Age ; *viz.* have we sufficient Reasons to think that the Books of the New Testament passed unhurt through that Age?—Therefore we have only this Alternative ; either to vindicate the Fathers of the Church

Church during fifteen Centuries ; (which is I believe what no Protestant Writer will undertake,) or to prove that our Belief of the Genuineness of Apostolical Writings is built on another, and indeed a better, Foundation, than the bare Character of any private Man, or any Set of Men, in any Age.

3. We may therefore, without any Apprehension of Danger, set about inquiring, which is the Time in which the Church was deprived of the Power of working Miracles ; and to proceed regularly in such an Inquiry, we are first to consult the Scriptures, and see whether God has thought proper to reveal any thing towards settling of the Point in Question. If there be any such Declaration, it must be in the Promises made by *Christ* to his Disciples. He has indeed said (*b*) that he would be with his Church *always, even unto the End of the World* ; and that (*i*) *the Gates of Hell should not prevail against it* ; but that he did not mean a Protection attended with miraculous Powers is plain from Fact, since those Powers, whatever be the particular Time in which they ceased, certainly do not exist now : And those Promises, in which the miraculous Gifts are included, do not seem to reach any farther than the Apo-

D 3 stolical

(*b*) *Matth.* xxviii. 29. (*i*) *Matth.* xvi. 18.

stolical Age. Just before his Ascension he was pleased to express himself in the following Manner : *(k)* *These Signs shall follow them that believe ; In my Name shall they cast out Devils ; They shall speak with new Tongues ; They shall take up Serpents ; And if they drink any deadly thing, it shall not hurt them ; They shall lay Hands on the Sick, and they shall recover.* But that these glorious Privileges were not to be granted to Believers of every Age is plain also from this same Reason, that Believers now, and undeniably for several Centuries past, have been, and are still, deprived of them : The Promise therefore must be restrained to a certain time ; but how long it should last does not appear from any Expressions our Saviour made Use of. There are *(l)* other Promises of the Kind, no-ways expressive of the Time of their being fulfilled, and which seem to have had their full Accomplishment in the Life-time of the Apostles ; nor do I know of one Word in Scripture, which has even the Appearance of foretelling, that the miraculous Gifts should last any longer. So far from it, that there is a visible Decrease in that respect, even in that Age ; for not only the Apostles, but several of their Disciples also, seem to have been

*(k)* *Mar.* xvi. 17, 18. *(l)* See *John* vii. 38, 39. xiv. 12, 13. *Act.* ii. 17—20.

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been endued, at the Beginning, with a Variety of Gifts; and each of the Apostles had undoubtedly every one of those which St. Paul enumerates in (m) his first Epistle to the *Corinthians*; but at the time this Epistle (n) was written, those same Gifts were distributed more sparingly and only to each Man one Gift; To one the *Word of Wisdom*; to another the *Gifts of healing*; to another the *Working of other Miracles*; to another *divers Kinds of Tongues*; And to another the *Interpretation of Tongues*, &c. And it is also to be observed, that Miracles seem not to have been wrought for any long time in the same Place; Thus we find that in *Jerusalem*, they were at first wrought in such Plenty, that they brought forth the Sick into the Streets, and laid them on Beds or Couches, that at the least, the Shadow of Peter passing by, might over-shadow some of them, (Act. v. 15.) And yet the Miracles performed by St. Stephen, (Act. vii.) are the last mentioned as having been wrought in that great City, or in *Judea*. And this seems to afford a Probability, that the Gifts of the Holy Ghost decreased gradually, as they became less necessary, even in the Apostolical Age.

D 4 If

(m) 1 Cor. xii. 9, 10, 29. Compare with xiv. 18.  
(n) A. D. 56.



4. If we could, from Scripture, find out what was the real Use of Miracles, or what they were intended for, we might perhaps make from thence some probable Discoveries concerning the Duration of those miraculous Powers. Dr. *Middleton* (o) thinks "that the extraordinary Gifts were poured out on the *Apostles*, and the other primary Instruments of planting the Gospel; in order to inable them more easily to overrule the inveterate Prejudices both of the *Jews* and *Gentiles*, and to bear up against the discouraging Shocks of popular Rage and Persecution." But his Antagonists agreeing with him in this respect justly conclude, (p) that the Doctor cannot consistently with himself suppose, that those Gifts were withdrawn, till the Ends for which they had been given were fully answered; consequently, that they must have lasted while the Christians were persecuted: And I think I may also conclude from this way of arguing, that we have a Right to expect the Power of working Miracles should have been granted, whenever the Christian Religion was persecuted. If the chief End of Miracles was to support it, when almost overcome by Malice and Persecution, Miracles ought not to have

(o) P. 18.

(p) A Letter, &amp;c. p. 17.



have ceased when the Church began to be greatly corrupted, and they ought to have abounded more than ever in those dark Ages, when the whole Christian World was become totally unworthy of the Name of *Christ*, especially when Truth was no where to be found but among a Handful of *Valdenses* in the *Alps*. Yet there is no creditable Account of true Miracles being wrought at that time, which alone is sufficient to shew, that it is not, at least chiefly, for that Purpose that Miracles are wrought. And such indeed was not the Intent of our Saviour's Miracles. He for ever declares that they were performed to prove this single Point, viz. that he was sent from God; and I don't remember that he once assigned any other Reason for them. *The Works that I do*, says he, *(q)* *bear Witness of me, that the Father hath sent me.* When the *(r)* Jews said unto him: *How long dost thou make us to doubt? If thou be the Christ, tell us plainly.* He answered them; *The Works that I do in my Father's Name, they bear Witness of me.* He restored *Lazarus* to Life, he says, that the People might believe that *(s)* his Father had sent him. And it seems that the Jews had the same Opinion of the Use of Miracles;

*(q)* John v. 36.

*(r)* x. 24, 25.

*(s)* xi.

cles; for when Jesus wanted them to believe on him whom God had sent: They answered him; (1) *What Sign shewest thou then, that we may see and believe thee? What dost thou work?* The same may be said of the Miracles wrought by the Apostles; they were all performed in the Name of Jesus, to prove that they were sent by him to acquaint the World with some important Message, or to go on with the Revelation he had brought from Heaven. And if this be truly the Case, the Use of Miracles is plain: Whenever they are wrought, they bear Witness, that God is at that time pleased to reveal himself, or to send some Message, to Mankind; and therefore they are to last as long as the Message is about being delivered, and no longer. Now the Gospel, or the excellent News brought by the Son of God, and spread about the World by Preachers commissioned from him for that Purpose, was completely revealed and promulgated throughout the then known World, several Years before the Death of St. John; Therefore it does not appear that Miracles were any longer necessary.

5. We may, I think, go one Step further, and say, that it were dangerous to trust any but an inspired Man with the Power of working

(1) *John vi. 29, 30.*

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working Miracles. That those, who at the time of the Apostles received some of the Gifts of the Holy Ghost, were also endued with this, seems probable from this Reason, that otherwise Miracles might have been made subservient to settle and confirm human Mistakes, instead of the Word of God; for as a Miracle is an actual Interposition of Providence, it is impossible we should not be strongly prepossessed in Favour of what is said by a Man, who proves that God is with him; and if that Man were not very well instructed, and so far influenced by the Holy Spirit, as to prevent Mistakes, at least of some Consequence, the Witnesses of his Miracles would almost unavoidably be led into Error. And this Danger must have been greater after the Death of the Apostles, when there was no body to correct such Mistakes. And as I don't find that any of the primitive Writers after the Apostles are supposed to have been inspired, I can assign no Reason, why they should nevertheless be looked upon as having been honoured with the Power of working Miracles.

From these Observations arises, I think, a strong Probability that the Power of working Miracles ceased, if not in the Life-time of some of the Apostles, at least, immediately after their Decease. But it must be owned at the same time, that this Probability cannot

cannot stand against plain Matter of Fact, in Case any such be proved in Favour of the Miracles, pretended to have been wrought for two Ages after the Apostolical. It is therefore proper to inquire into the Testimonies brought in Behalf of these Miracles, as well as Dr. *Middleton's* Exceptions against them, and what is objected to his Exceptions; to which I shall add my own Observations.

Dr. *Middleton* (*u*) concludes, from the Silence of the Apostolic Fathers with respect to the Power of working Miracles, that they knew of no such Power, because if it had been actually subsisting in their Days, it is highly probable they would have mentioned it in their Writings; And yet it is remarkable that in all their several Pieces there is not the least Claim or Pretension to any standing Power of working Miracles, as residing still among them. Here is an Abstract of the Answers made to him on that Head.

I. (*v*) That the Writings of the Apostolic Fathers containing only Exhortations to the Exercise of all Christian Virtues, those they were wrote for wanted not to be reminded of the Miracles wrought by *Christ* and his Apostles, and by those who after them propagated the Christian Religion in those Places where Churches were planted.

(*u*) Inquiry pag. 3.

(*v*) Remarks p. 8.

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2. (x) That by the same way of arguing, St. *James* or St. *Peter* may be proved to have made no Miracles, because they do not mention any such thing in their Epistles.

3. (y) That the Apostolic Fathers mention *spiritual Gifts* as residing among them, and that these Expressions (*πνευματικά Χαρίσματα*) which they make Use of, always mean miraculous Gifts; And

4. That the Book of *Hermas* plainly contradicts the Doctor's Assertion—

As this is a very important Article in this Dispute, I will set it in as true a Light as I possibly can.

One Question naturally offers itself to the Mind; *viz.* What Reason we have to believe that the Apostle St. *Peter*, for Instance, wrought any Miracles? The Answer is plain; Because they are recorded in the Acts of the Apostles, which is a Book we have all the Reason imaginable to look upon as a most faithful History. If we had the same Evidence for Miracles wrought by St. *Ignatius*, St. *Clemens*, &c. or in their time, it were a most unaccountable Piece of *Pyrrhonism* not to believe it; but nothing like it is pretended. How far the Testimony of the Fathers of the following Age may go, shall be seen hereafter; but this I may venture to say beforehand,

(x) Letter p. 50.

(y) Letter. 52.

hand, that tho' there were no Objections to be made against it, certainly it cannot be put upon a Par, with the Testimony of Eye-witnesses. Had we no more, in Behalf of the Miracles wrought by *Jesus Christ* and his Apostles, than the Testimony of People, who lived fifty, or hundred, Years after them, no great Dependance could be had upon it; but we have the Testimony of unexceptionable Witnesses positively saying, *that which we have seen and heard, we declare unto you*; And this Declaration we build our Faith upon. St. *James* and St. *Peter*, in their Epistles, make no Mention of the Miracles they had wrought, because these were known to all the Christian World; besides they undeniably appeal to Miracles wrought (x) in their Time, which cannot be said of any of the Apostolic Fathers. It is pretended indeed, that their Miracles also were known, but it is alledged without Proof, and it is the very thing in Question. What is said that the Apostolic Fathers had no Opportunity of mentioning miraculous Gifts, tho' they might still be subsistent among them, seems to me to be a Mistake. *Ignatius* had frequent Occasions to speak of them, if any such thing had been known to him. For if any were endowed with them, it must have

(x) *James* v. 15. 1 *Pet.* i. 12, &c.



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have been the Bishops, who were the immediate Successors of the Apostles ; And it is not to be supposed he would have forgot mentioning an Advantage so much to their Honour, in all those Places wherein he endeavours to raise the highest Veneration for them ; These Places are very numerous, and yet he does not in any one, drop the least Hint, as if he thought that either himself, or any other Bishop, were honoured with the Power of working Miracles. As to the Criticism on the Word *χαρίσματα*, it will not, I believe, be deemed very important, because the Author of it himself acknowledges, that the ordinary Gifts of Charity and Faith were also included in its Meaning, and only pretends that in St. Paul's Epistles, it signifies something more : And Dr. Middleton had obviated this Objection by quoting (a) a Place out of St. Ignatius's Epistle to the Church of Smyrna, wherein after having said, that it is (b) *blest with every good Gift*, he immediately explains what he means by adding, *being filled with Faith and Charity*. There was therefore no Occasion for the Author of the Letter to Dr. Middleton (c) to tell him : " You

(a) P. 5.  
(c) P. 51.

(b) Ἐλεγεῖται ἐν παντὶ Χαρίσματι.



"assert — But the Proof, Sir ; I want the " Proof ;" for he had given a complete one.

But the Book of *Hermas* gives the Author of the Letter, as he imagines, great Room to exult over Dr. *Middleton*, for having said that in the Writings of the Apostolic Fathers there is not the least Claim to any extraordinary Gifts. " I am amazed ! says he (d). " Sir, have you never a Friend in the " World ? If you was yourself ignorant of " the whole Affair, would no one inform " you, that all the three Books of *Hermas*, " from the first Page to the last, are nothing " else than a Recital of his *extraordinary* " *Gifts*, his Visions, Prophecies and Revelations.... *Jesus* whom you persecute can " forgive you this. But how can you forgive yourself ? One would think, you " should be crying out, Day and Night, " *The Shepherd of Hermas will not let me* " *sleep.*" It is not my Business to animadvert on the Severity of this Passage, or to take Notice of other lively Attacks contained in both Answers ; as Dr. *Middleton* is full able to defend himself and wants not my weak Assistance. He had the less Reason to expect that such Construction should be put upon what he had said, as he expressly guards

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guards against it, in the following Manner :

“ If it should appear probable to any, that  
“ they (*the first Fathers*) were favoured on  
“ some Occasions, with some extraordinary  
“ Illuminations, Visions, or divine Impres-  
“ sions : I shall not dispute that Point, but  
“ remind them only, that these Gifts were  
“ granted for their particular Comfort, and  
“ do not therefore in any Manner affect, or  
“ relate to, the Question now before us.”

The *Shepherd of Hermas* is indeed a *Recital of his Visions*. But I ask, whether these are true Visions or not? If they be true Visions, the Book must be added to the Canon, which is however what none of its greatest Admirers claim for it. If they be not true Visions, (and it is only reading two or three of them, to be convinced they are not ;) if so, what are they to the Purpose in hand? Because a Man pretended to have had Visions which he had not, is this a Reason why we should believe that miraculous Gifts were poured upon him, or in his Time? Or is it not rather a Proof of the Contrary? The greater Part of Protestant Writers have looked upon this Piece as spurious. But even upon Supposition that it is a good, and a divine Book, the Triumph of the anonymous Author of the Letter vanishes away; because this Performance is, by its

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E

Ad-

66 *A Literary Journal.* Art. 2.

Admirers, thought to have been written by that *Hermas* mentioned by St. Paul, (*Rom.* xvi. 14.) and about twelve Years after his Epistle to the *Romans*; which, if true, would not come within the Point in Question, as this *Hermas* was cotemporary with St. Paul. Dr. Middleton's Conclusion remains therefore in its full Force; viz. (e) "Here we have an Interval of about "Half a Century, the earliest and purest of "all Christian Antiquity after the Days of "the Apostles; in which we find not the "least Reference to any standing Power of "working Miracles,—But on the Contrary, "the strongest Reason to presume, that the "extraordinary Gifts of the Apostolic Age "were by this time actually withdrawn."

*Papias* might be rank'd among the Apostolic Fathers, as having lived in their Time, was it not for the Character given of him, of his being a very weak and credulous Man. He relates two Miracles; one of a Person raised from the Dead; and the other of a Man who received no Harm, after having drank a Draught of Poison. These, says Dr. Middleton, seem to be rank'd by (f) *Eusebius*, among the other fabulous Stories delivered by that weak Man. Here is (g) what

(e) Inquiry p. 9.

39. (g) P. 45.

(f) Eccles. Hist. lib. iii. c.

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what Mr. *Jackson* answers to this: "The  
" Doctor, *says he*, would have these Mira-  
" cles, which *Eusebius* calls (*μαρὰδοξα*) wonder-  
" ful Works, i. e. Miracles, to be ranked  
" by him among Fables (as if *μαρὰδοξα* was  
" the same as *μυθία*). But it is not barely  
from that Word that Dr. *Middleton* infers the  
little Dependence *Eusebius* had on what *Papias*  
had related; it is on *Eusebius's* general  
Observation, that *Papias* was a Man of a  
very narrow Understanding, and seems to  
have depended more (b) on Tradition, than on  
what he learned from Books. It is indeed  
to be observed, that he does not pretend to  
have seen the Miracles he relates: On the  
Contrary, he expressly declares that he had  
received the Account of them from those who  
lived in the Times of the Apostles; that is, from  
the Daughters of *Philip* the Evangelist. Had  
*Papias* been himself, or had he seen others,  
endued with the Power of working Mira-  
cles, it is highly probable he would have  
chosen to give Instances of such Facts, rather  
than of Miracles barely grounded on Hear-  
say; and one of which, at least, if not  
both, must have happened in the Life-time  
of the Apostles. For he says that the Man,  
who received no Harm after having drank a  
Draught of Poison, was *Justus* called *Bar-*  
E 2 *sabas*,

(b) *Eusebius* *ibid.*

*fabas*, the same " who after the Ascension  
 " of our Saviour was set forth by the Holy  
 " Apostles together with *Matthias* ; and  
 " that they prayed that one of them might  
 " be allotted to fill up their Number in the  
 " Room of *Judas* the Traytor, the Scrip-  
 " ture of the *Acts* relates in this Manner :  
 " *And they appointed two, Joseph called Bar-*  
 " *fabas, who was surnamed Justus, and Mat-*  
 " *thias.*" And this I take to be a strong Pre-  
 sumption that *Papias* was utterly unacquaint-  
 ed with any one Miracle, certainly wrought af-  
 ter the Days of the Apostles. I need not  
 add any thing to this, unless it be that *Pa-*  
*pias* was Bishop of *Hierapolis*, the Place  
 where lived the Daughters of *Philip*, from  
 whom he had received the above-mentioned  
 Tradition ; consequently that the Miracle of  
 the dead Man restored to Life, tho' said to  
 have happened *in his Time*, (if this be not  
 an Interpolation) must have been performed  
 before he was Bishop of *Hierapolis*, other-  
 wise he might have been as well acquainted  
 with it as the Daughters of *Philip* ; and  
 therefore it comes not within the Point in  
 Question, because it may have happened in  
 the very Apostolical Age ; for *Papias* flourished  
 about A. D. 112, 115, and must have been  
 born in the Life-time of several, if not of  
 every one, of the Apostles.

The

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The Letter of the Church of *Smyrna*, concerning the glorious Death of St. *Polycarp*, is the next Evidence to be examined; and the most considerable, as it is a very venerable Monument of Antiquity: In this Letter, Mention is made of a Miracle in the following Manner: (*i*) *Polycarp* having finished his Prayer, the Executioner kindled the Fire, “ and when the Flame began to blaze “ to a very great Height; Behold a wonderful Miracle appeared, *to us who had the “ Happiness to see it*, and who were reserved by Heaven to report to others what had happened. For the Flame making a Kind of Arch, like the Sail of a Ship filled with the Wind, encompassed, as in a Circle, the Body of the holy Martyr. Who stood in the Midst of it, not as if his Flesh were burnt, but as Bread that is baked, or as Gold, or Silver glowing in the Furnace. Moreover, so sweet a Smell came from it, as if Frankincense, or some rich Spices had been smoking there. At length when those wicked Men saw that his Body could not be consumed by the Fire, they commanded the Executioner to go near to him, and stick his Dagger in him: Which being according-

E 3 “ ly

(i) *Wake's Epist. of the Apost. Fathers*, p. 148.

"ly done, there came forth so great a Quantity of Blood, as even extinguish'd the Fire; and rais'd an Admiration in all the People, to consider what a Difference there was between the Infidels and the Elect." In Dr. Middleton's Translation there is, that, after the Wound made by the Executioner, a Dove came out of the Martyr's Body. Mr. Jackson (1) observes that this is a corrupt Addition to Eusebius's Account, and that the Doctor has inserted it from some later Latin MSS, thinking it would make the Miracle suspected. This is an undeserved Reflection on Dr. Middleton, as the MSS is the same which Primate Ussher made Use of, the same which is in Cotelierius's Collection, and the same which Archbishop Wake, judging it by much the best, has made his Translation from; only leaving out the Story of the Dove, lest it should cast a Ridicule on the Whole. Here are his (m) Words: "Now tho' there may seem to have been something of a Foundation for such a Miracle, in the Raillery of Lucian, upon the Death of Peregrinus the Philosopher, who burnt himself about the same time that Polycarp suffered, and from whose Funeral Pile he makes a Vulture to ascend, in Opposition, it may be,

(1) P. 10.

(m) Prelim. Disc. p. 57.



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" be, to St. *Polycarp's* Pigeon, (if indeed he  
" designed, as a learned Man has conjectur-  
" ed, under the Story of that Philosopher, to  
" ridicule the Life and Sufferings of *Poly-*  
" *carp*) yet I confess I am so little a Friend  
" to such Kind of Miracles, that I thought  
" it better with *Eusebius*, to omit that Cir-  
" cumstance, than to mention it from Bi-  
" shop *Usber's* Manuscript." It is indeed  
(n) probable that *Eusebius* left it out design-  
edly, and for the same Reason (o) that Mr.  
*Dodwell* and Archbishop *Wake* have thought  
fit also to omit it. But if we are at Liberty  
to strike out of a Narration, a Circumstance  
which displeases us, why should not we have  
the same Liberty to leave out the whole  
Narration, which this Circumstance is a Part  
of? But it is not the Story of the Dove  
alone, which renders this Account suspected:  
The very Miracle itself seems to be unwor-  
thy of God, who never performs Wonders  
by Halves, and when he saves does it com-  
pletely. If he had vouchsafed to interpose  
and hinder the Fire from hurting *Polycarp*;  
no Doubt but he would have preserved him  
also from the Dagger of the Executioner.

E 4

Besides

(n) Free Inquiry p. 125. (o) Nec enim illa ur-  
gemus quæ de Columba habet Codex Usserianus, quæ nulla  
utique comparent in Eusebio aut Ruffino. Nec enim suppo-  
sitiis suspectæve fidei monumentis, verorum fidem censuimus  
derogandam. *Dodw. Diff. Iren. II. Sect. xxxii.*

Besides, who were the Witnesses of this Fact? Those *to whom it was given to see it*, (which is the true literal Translation, *וְהָיוּ רֹאִים*, and not *those who had the Happiness to see it*.) And why was it not given to all the Spectators that were not blind? Or if it were granted that every Body present saw the Miracle, as well as those who are said to relate it, is it conceivable that the Judge would have been furious and wicked enough to order, and the Executioner so daring as to make, an Attack on a Man so conspicuously and miraculously protected by the Almighty God? We have indeed an Instance of a true Miracle; of which this seems to have been a bad Imitation; and the comparing them together may help to set this whole Affair in a true Light: I mean the Miracle wrought in Behalf of (p) *Shadrach, Meshach and Abednego*, who, being cast into the *Midst of a burning fiery Furnace*, were miraculously preserved, so that *the Fire had no Power upon their Bodies; nor was an Hair of their Head singed, neither were their Coats changed, nor the Smell of Fire had passed upon them*. These were effectually preserved; And *Nebuchadnezzar*, tho' as proud and obdurate a Man as ever lived, was not provoked at the Deliverance granted to those Men, against whom he had been

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been *full of Fury*, nor did he attempt any other Means to have them put to Death, (which is I believe more than would be in the Power of any Man, or even of the Devil himself to do, in such an awful Circumstance;) so far from it, that he *blessed the God of Shadrach, Meshach and Abednego*, and *promoted them in the Province of Babylon*. By comparing this great Miracle, with the pretended one in Favour of *Polycarp*, it is not in my Power not to look upon the latter, either as a Mistake or a Fiction. Whether this Article was originally in the Letter of the Church of *Smyrna*, is more than can be known at this time; it is undeniable that the Writings of that Age have undergone great Alterations and Interpolations: The Story of the Dove, found in what is thought the best Copy and not in others, proves that this Piece in particular has had that Fate, and the Reasons alledged by Archbishop *Wake* for leaving out the Dove, bear, I think, as strongly against the whole Miracle. But even upon Supposition, that it is really a genuine Part of the Church of *Smyrna's* Letter, it is easy to account for the pretended Miracle, from the Situation of Mind of those Christians, who assisted at the Martyr's Death: It may well be judged that they were in the utmost Grief and Consternation; and in this State of Mind, in which the  
Imagination

Imagination may easily deceive and carry us far beyond Reality, they might have expected to see the Martyr's Body reduced to Ashes, in an Instant and sooner than it were natural to expect it; and the Executioner coming with the Dagger, probably with no other View than to shorten *Polycarp's* Sufferings, which is not unusual in such Cases, confirmed their already prepossessed Imagination, that the Fire had no Power over that Holy Man's Body, and made them conclude, that this was owing to, what it is very probable they had ardently wished for, a miraculous Interposition of Providence. This however would be mere Conjecture, were it not supported by the Insinuation already mentioned, that *they only* saw the Miracle, but more plainly by another obvious Mistake of theirs: They say, that when the Executioner had thrust his Sword into the Body of the Martyr, *there came forth so great a Quantity of Blood as even extinguish'd the Fire*: And yet, as Dr. (q) Middleton well observes, "it appears from the Sequel of the Narrative, that there was Fire enough still left, to consume the Body to Ashes, which was executed with great Care, that the Christians might not be able to preserve the least Remains of it."

This

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This last-mentioned Precaution is alone sufficient, to make us doubt of the Genuineness of the whole Account ; To give the Reader full Satisfaction in this respect, I must transcribe another Article of the Letter : “ When the Emulous and Envious “ and Wicked Adversary of the Race of the “ Just saw the Greatness of his Martyr- “ dom ; and considered how irreprehensible “ his Conversation had been from the Be- “ ginning ; and how he was now crowned “ with the Crown of Immortality, having “ without all Controversy received his Re- “ ward : He took all possible Care that not “ the least Remainder of his Body should “ be taken away by us ; *although many de- “ fired to do it, and to be made Partakers of “ his Holy Flesh.* And to that End he sug- “ gested it to *Nicetas*, the Father of *Herod* “ and Brother of *Alcé*, to go to the Gover- “ nor, and hinder him from giving us his “ Body to be buried. Lest, says he, for- “ saking him that was crucified, they “ should begin to worship this *Polycarp*. “ And this he said at the Suggestion and “ Instance of the *Jews* ; who also watch’d “ us, that we should not take him out of “ the Fire—The Centurion therefore seeing “ the Contention of the *Jews*, put his Bo- “ dy into the Midst of the Fire, and so “ consumed it.” Now let the Reader judge

judge, whether this superstitious Desire for Reliques, and for being *made Partakers* of the Martyr's *holy Flesh*, can be supposed to have been known, or even thought of, A. D. 150, or thereabouts, that this Letter was written, and whether it favours not rather of the Humour of After-ages? When, as Dr. *Middleton* (r) observes, "the Deaths of the Martyrs seldom failed of being accompanied by Miracles, which, as we find them related in the old Martyrologies, were generally copied from each other: concerning sweet Smells issuing from their Bodies, and their wonderful Resistance of all Kinds of Torture; and the miraculous Cures of their Wounds and Bruises, so as to tire their Tormentors by the Difficulty of destroying them, which yet, after a vain Profusion of Miracles, was always effected at the last."

I thought it necessary to examine every material Circumstance in the Narrative of the Church of *Smyrna*, as the main Part of this Piece greatly deserves our Veneration; and to shew that, considering the Improbability of the Miracle related therein, it cannot reasonably be deemed sufficient to overthrow, nor looked upon as an Exception to, Dr. *Middleton's* general Position, that we have



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have no valuable Proof of the Gift of Miracles being granted to the Church after the Days of the Apostles.

*Justin* Martyr is thought to have flourished much about this time ; and as he is the first Ecclesiastical Writer, who seems to speak of Miracles wrought after the Apostolical Age, his Evidence is to be carefully weighed.

His first Apology is the most valuable of his Works. It was written before any one of those other Pieces of his, which have been handed down to Posterity, and as he therein pleads the Cause of the Christians of his Time, and pleads it in a strong, persuasive Manner, and with all the Skill and Abilities he was Master of, we may expect to find in it whatever might be serviceable to his Purpose. That the Power of working Miracles, if it had been actually subsisting in his Days, was a Circumstance not to be omitted, is, I think, what no Man can reasonably deny. It was of all Considerations the most material, and that which must have had the greatest Weight on the Emperor *Antoninus Pius*, to whom this Apology was offered ; and yet it is remarkable, that, from Beginning to End, there is not one Word, from which his being acquainted with any such Power may be deduced. I know that this is but a negative Proof, but it seems to me to have, in this Case, the Force of a direct one, as  
it



it is not to be imagined, that any Man in his Senses could forget, or would chuse to omit, a Fact so much to his Purpose, in a Work of this Nature. Therefore, if we had no other Work of *Justin* Martyr, mentioning Miracles wrought in his Time, we might fairly conclude from this, that he knew of nothing like it. And I think that the Conclusion will still hold, if what be said in this respect, in other Works, be not very exprefs, and in no wise liable to Suspensions of its being an interpolated Addition of After-times.

But this Argument is greatly strengthened from another plain Fact, *viz.* that in *Justin* Martyr's Second Apology, there is not the least mention made of a Power of working Miracles still subsisting, except in one single Place; where the Apologist says, that *Jesus* was made Man for the Subversion of Devils: Which, says he to the Emperor *Marcus Antoninus*, to whom this Apology, is addressed, "You (*s*) may learn from things whereof  
" there have been Eye-witnesses. For several  
" of our Christians, by calling upon the  
" Name of *Jesus Christ* who was crucified  
" under *Pontius Pilate*, have cured through  
" the whole World, and in your City, many  
" possessed

(*s*) Καὶ νῦν ἐκ τῶν ἐν' ὧν γινώσκοντες μαθεῖν δύνασθαι. Dr. Middleton, quoting this Passage, says, that *Justin* frequently appeals "to what every one might see with his own Eyes." Which is, I think, much more than the Original expresses.

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" possessed by Dæmons, and which could  
" be cured by no Exorcists or Inchanters ;  
" and *they do to this Day perform such Cures*,  
" having over-powered and ejected the Dæ-  
" mons which possessed them (t)."

The Words, (u) *they do to this Day per-  
form such Cures*, or rather, *they do to this  
Day cure them*, look somewhat like the Ad-  
dition of some Transcriber, who, not finding  
this whole Period strong enough in Behalf of  
Exorcism, in the Time of *Justin*, thought  
proper to strengthen it by putting this in ;  
Nor should I scruple considering them in  
that Light, was not the same thing repeated  
over (v) three times in *Justin's* Dialogue  
with *Trypho* the Jew ; and tho' these may,  
for ought I know, be also mere Interpolations,  
yet I shall not argue upon that Suppo-  
sition, but proceed, as if I thought them ge-  
nuine.

I therefore observe farther, that in all *Jus-  
tin* Martyr's Works, *ejecting of evil Spirits*,  
is the only Miracle he makes any Claim to,  
as being done in his time ; except it be that  
in one Place he mentions the Gift of Pro-  
phesy, (x) (προφητικά χαρίσματα) ; And (y) in ano-  
ther he mentions in general, and without  
specifying

(t) Apol. 2. Sect. 6. p. 93. Edit. Bened. Hagæ Com.  
1742. (u) καὶ ἐν τῷ ἵσταναι. (v) Sect. 30, 76, 85. pag.  
128, 173, 182. (x) Sect. 82. p. 179. (y) Sect.  
83. p. 185.

specifying any time, the Gifts of the Holy Ghost ; which, being not explained, can be understood of none other, but those he has mentioned in other Parts of the same Work, that is, curing *Dæmoniacs*. As for the Gift of Prophecy, it is not certainly known what *Justin* meant by it ; whether Prophecy properly so called, that is, foretelling of Futurity ; or, what is more probable, the bare Explication of Prophecies, or the preaching of the Gospel. We know therefore but one of the extraordinary Gifts, which this Father thought the Church to be still in Possession of, in his time ; There were no Tokens left, nor any mention made, either of the *Word of Wisdom* ; or of the *Gift of healing* any Disease besides this ; or of *working* any other Kind of *Miracles* ; or of *speaking divers Kinds of Tongues* ; or of the *Interpretation of Tongues* : And we may fairly conclude, that these were all fully at an End, since *Justin Martyr* says not one Word of them, in those Works of his, which necessarily required it, if any such had been known to him, and especially in those Places, where he is thought to have mentioned the pretended Power of ejecting Devils. If this be carefully attended to, and added to what was observed concerning the Silence of the Apostolic Fathers, it will, I presume, be  
looked

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looked upon as a kind of Demonstration, that, Exorcism excepted, all miraculous Gifts absolutely ceased with the first Century, if not several Years before it was ended.

The Case being so, it must appear very extraordinary that the Power of ejecting evil Spirits should have continued, while all the other miraculous Gifts, and some of them far more necessary, are not even mentioned. Had *Justin* known of any Resurrection from the Dead in his Time, doubtless he would have mentioned it. Had he been acquainted with any one Man in the Possession of the Gift of Tongues, it is to be supposed he would have appealed to such a living Instance of the miraculous Interposition of Providence in Behalf of Christianity; and instead of this, he only mentions a kind of Miracle, about which he might have been easily led into Error, as it is highly probable he was. For he relates no particular Fact, which he might have taken Notice of, nor does he say he has ever seen any thing of the Kind, but speaks of it in a general Way. And a plain Proof that he was mistaken in this Respect, is this; he takes it for granted that the *Jewish* Exorcists performed much the same Wonders as those he ascribes to the Christian Exorcists; "They cannot, (z)

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F

"says

(z) Dial. cum Tryph. Sect. 85. p. 182.

“ says he, perform those Wonders in the  
 “ Name of any Prophet, tho’ they may  
 “ do it in the Name of *Jehovah*.” Nay  
 he even allows this Power to Pagan Exorcists,  
 considering it as derived from the Devil,  
 and alledges this as a Proof of the Immortality  
 (a) of the Soul. “ Let the Powers of Necromancy,  
 says he, and the Evocations of human Souls,  
 and of Boys especially, who had suffered violent  
 Deaths, and of those Spirits, whom the Magicians  
 call the Inspirers of Dreams and Affections,  
 and the Works which are performed by the  
 Skilful in these Arts, convince you, that the  
 Souls of Men exist still after Death.” Now if  
 he was so egregiously mistaken, as to look upon  
 the Tricks of Heathen Jugglers as real Miracles  
 performed by the Power of the Devil, is it not  
 natural to suppose that he was as easily, at least,  
 imposed upon by some Men of the same Profession,  
 who might have crept in among the Christians?  
 That they had Men who took upon them to be  
 Exorcists, is plain from History, and that these,  
 tho’ in great Numbers in the fourth Century,  
 were mere Jugglers, is allowed by all Protestants,  
 and it is extremely probable that those of the  
 second

(a) Apol. I. Sect. 18. p. 54. See *Middleton's Inquiry*, p. 66.

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cond and third Centuries were not better ; For, as Mr. *Jackson* observes it, tho' he applies this Observation to the following Centuries, when true Miracles ceased, false and forged ones were pretended ; nor can it be supposed it should be otherwise ; for what passed in the Breast of *Simon* the Magician, when he saw the Miracles wrought by St. *Peter*, may be supposed to have been the Case of every Man who had made, or wanted to make, a Trade of the Credulity of his Fellow-Creatures ; and as true Gospels gave Occasion to false ones, so true Miracles afforded an Inducement to bad Men, to attempt false Miracles, to gratify their Avarice, or some other Passion.

Perhaps some of my Readers will find it difficult to bring themselves to believe, that *Justin* Martyr was weak enough to take mere Tricks for true Miracles. To satisfy them, I answer,

1. That this Credulity is charged upon him, only on the Supposition that the Places wherein he speaks of Exorcism, are not Interpolations, &c.

2. That it is more probable, such a Credulity might have prevailed in those Ages, when Witchcraft and Apparitions were generally believed, than it would be now that they are exploded and derided by every body. And

F 2

3. That



3. That besides the Instance of *Justin's* Credulity already related, concerning the *Jewish* and *Gentile* Exorcists, there are others still more surprising; such as what he says of *Simon* the Magician, his *Helena* and their Miracles; and his Story about the seventy Elders sent by *Ptolemy* King of *Egypt*, to make a Version of the Bible into *Greek*. I know that there are still some Writers, who will not grant, that *Justin* Martyr was mistaken in the Account he gives of the pretended Statue of *Simon*, and this for no other Reason, that I can find, but because they are not willing to own that this Father was mistaken; but yet this is allowed, I believe, by the Generality of modern Writers on Ecclesiastical Affairs. Nor can it be looked upon as any thing more than a mere Oversight, or rather as too great a Confidence in other People's Reports; for had this been a pious Fraud, undoubtedly he would not have chosen to publish it at *Rome*, where it might have been so easily detected; nor to introduce it with so much (*b*) Solemnity; declaring not only the Place where the Statue was, but also inviting the Emperor to come and see it, and desiring him (*c*) by all Means, to have it taken away. It may not appear so easy, at first Sight, to clear him, as to what he says of the  
Cells

(*b*) *Apol. I. Sect. 26, p. 59.*(*c*) *Sect. 56. p. 77.*



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Cells in which the seventy Translators were shut up by King *Ptolemy*, as he positively affirms his having seen them ; and yet this still may be nothing more than a Mistake, grounded on a Report which he too carelessly took from the People at *Alexandria*, where there might have been a Building of such a particular Shape, as to give Occasion to that Tradition. It must be owned however that these Mistakes, tho' they do not in the least affect his moral Character, shew him to have been a very inattentive Observer ; and therefore my Inference from these two Facts is, that a Man who could be so easily imposed upon, about things which it was in his Power to have been perfectly acquainted with, is not to be implicitly believed, when he relates other things of a more intricate Nature, which were agreeable to received Prejudices in his Time, and about which it is proved that he was, at least, partly mistaken ; and that unless we were as credulous as he was, we cannot but allow that he was also mistaken as to the other Part of his Narrative ; as we have no Reason to think that he examined the pretended Miracles of the Christian Exorcists, in whose Favour he was prejudiced, more carefully than he did those of *Pagan* Exorcists, against whom he was so far biased, as to think them the Devil's Agents.

The Difference there is between Dr. *Midleton* and me, in this respect, is this; he judges that it is probable, *Justin* Martyr was aware of the Tricks of the Exorcists and connived at them; whereas I do not find, that there is the least Room for such a Suspicion. But tho' an upright Man, I believe it cannot be denied, that he was, in some respects, weak and credulous; and this, as before observed, is sufficient to make us cautious in trusting him, as to Facts in which it is so greatly probable he was mistaken.

Thus it appears, that for eighty Years after the Death of St. *John*, there is no Writer who makes mention of any Miracles wrought in that time, except only what is loosely alledged in Behalf of Exorcism by *Justin* Martyr, whose Evidence has been fully considered. But from this time, things began to be greatly altered, so much that, according to *Irenæus*, who is thought to have flourished about the latter End of the second Century, Miracles (*d*) became more common than they had been, even in the Time of the Apostles; and raising of the Dead in particular, he declares (*e*) to have been frequently performed. Upon this last single Assertion, we may rest the whole

(*d*) *Dodw.* Dissert. 2. in *Iren.* Sect. 42. p. 165. *Middl.* Inquiry p. 73.

(*e*) *Haref.* lib. ii. c. 56. and *Euseb.* Hist. lib. v. c. 7.

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whole Merit of his Evidence. Now, besides the Improbability, that this great Miracle, which had been seldom performed by *Jesus Christ* and his Apostles, and never heard of for eighty Years after, should be wrought frequently at the latter End of the second Century; besides this, I say, here is a direct Proof that it had ceased at this very time, or very near it (*f*): "for one *Autolybus*,  
"an eminent Heathen, having challenged  
"his Friend *Theophilus* Bishop of *Antioch*,  
"to shew him but one Person, who had  
"been raised from the Dead, on the Con-  
"dition of turning Christian himself upon  
"it; *Theophilus* discovers by his Answer,  
"that he was not able to give him that Satis-  
"faction;" and alledged that it were no great  
Matter for *Autolybus* to believe what he  
should see, and that, though he should shew  
him a Man raised from the Dead, he would  
not believe it; from which Answer, Mr.  
*Dodwell*, tho' as great an Admirer of the Fa-  
thers as any Man, infers that this Miracle  
was then at an End; but to save the Credit  
of *Irenæus*, he supposes, that those this Fa-  
ther had mentioned were dead again for the  
second time. Add to this, that *Irenæus* is  
the only Writer who makes any mention of

F 4 such

(*f*) See Free Inquiry p. 73.

such kind of Miracles, and I believe we shall be forced to conclude, either that what is said in this respect is interpolated, or else, that the good Father was guilty of a pious Fraud, and strained a Point, with a View to give a greater Lustre to his Religion.

There is no Occasion for enquiring into the Testimony of any other Father after *Irenæus*. Those of my Readers who may look on what has been offered as sufficient to prove, that the Power of working Miracles being continued to the Church cannot be evinced from any Monument of Ecclesiastical History, for the first hundred Years after the Days of the Apostles, will hardly think that Power revived in the following Age: And if any of them be willing that I should examine the Evidences alledged in Support of Miracles wrought in the third Century, I will readily comply with their Desire, as soon as it shall be known to me.

I am sensible that the Point I have been treating of, is a very tender one. People are used to look upon the Miracles pretended to have been wrought after the first Century, as being closely connected with those of our Blessed Saviour and his Apostles, and thence are induced to consider any Attempt to prove that the former were only imaginary Miracles, as levelled at Christianity itself. It is owing in a  
great

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great Measure to this, that Dr. *Middleton* has been so severely censured : The two Gentlemen who have answered him take it for granted that he is not a Christian, and that he wrote purposely to hurt Christianity. Whether they have any other Proofs besides what they have drawn from his Free Inquiry, I neither know, nor care ; but that there is any thing in this Performance, on which such Accusation may be grounded, I cannot find. Tho' I cannot help owning my Surprise and Concern, at his not guarding against this Suspicion, as much as he might easily have done, and at his not shewing distinctly enough, that what he is, about weakens not, in the least, the Truth of the Miracles mentioned in the Gospel, but rather confirms it. But even this I take to be no more than Forgetfulness, as in one Place, at least, he solemnly declares, (g) that the Miracles which the Christian Religion is founded upon " carry the clearest Marks of Sincerity, being wrought by *Christ* and his Apostles, for an End so great, so important and so universally beneficial, as to be highly worthy of the Interposition of the Deity ; and wrought by the Ministry of mean and simple Men, in the open View " of

(g) Introd. Disc. p. 94.

“ of the People, as the Testimonial of that  
 “ Divine Mission, to which they pretended;  
 “ and delivered to us by Eye-witnesses whose  
 “ honest Characters exclude the Suspicion  
 “ of Fraud, and whose Knowledge of the  
 “ Facts which they relate, scarce admits  
 “ the Probability of a Mistake.” Such an  
 explicit Declaration fully satisfies me, and  
 I should be extremely sorry to entertain  
 the least Doubt of its being sincere. Nor  
 is it, after all, of any Importance to  
 us, whether it be so, or not. We are  
 to examine the Arguments offered by an  
 Author, and not his secret Intentions; and I  
 scruple not to say, that if Dr. *Middleton* had  
 purposed to undermine the Christian Religion  
 by proving that Miracles ceased after the  
 Days of the Apostles, he would have de-  
 ceived himself, and been greatly mistaken;  
 for Christianity is able to stand on its own  
 Ground, and it may be much better, and  
 more easily, defended, if considered in it-  
 self, than it possibly could when clogged  
 with pretended Miracles, the most Part un-  
 worthy of God’s Interposition, and all at  
 the best extremely uncertain, if not evident-  
 ly false. And it is out of a sincere Regard  
 to this holy and most amiable Religion,  
 Christianity, which is my sole Comfort in  
 this Life, that I have joined with the Doctor,

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as to his main Point, and endeavoured to take away what by no means belongs to it ; being fully persuaded, as the Doctor also appears to be, that this is the best, and indeed the only way, successfully to defeat both *Deists* and *Roman Catholics*, in their Attacks upon us : Tho' I must own at the same time, that I differ from him as to the manner of proving his Position, especially on the Evidence of *Justin Martyr*, whom I find no Reason to consider, but as an honest, and good Man ; wholly ascribing his Mistakes to a kind of Carelessness the best of Men may be liable to, as well as to the current Prejudices of the Age he lived in. I own, I found a particular Pleasure in being able to vindicate the Character of this Father, who seems to me, sincerely to have loved that Religion which he had the Courage to die for ; and to find, that neither he, nor any of his Predecessors the Apostolic Fathers, can justly be charged with any of those unfair and ill-judged ways of defending their own Cause, which were so common in After-ages.

ARTICLE



## ARTICLE III.

OPHIOMACHES; or, DEISM  
*Revealed.* 8°. 2 Vol. *Lond.* 1749.

THIS Book is designed as an Answer, not only to declared Deists, such as, *Hobbes, Collins, Tindal, &c*; but also to every secret Abettor of their Opinions; and this latter Class must be very numerous, as the Author includes in it all those who any way recede from the common Systematical Tenets; so that, let a Man be ever so persuaded of the Truth and Divinity of the Christian Religion, and able to give a rational Account of his Faith, if he only chances to explain any one controverted Point of Divinity, in a manner somewhat different from what is look'd upon by the Author as Orthodox, his Faith, tho' sincere, will not avail him; he is a Deist. Were this the Assertion of an indifferent Writer, I should not take the least Notice of it. But it is quite the Reverse—Mr. *Skelton* is a Man of very great Parts, and his Performance well deserves the serious Attention, and in some respects, the Thanks of every true Lover of Christianity; — and tho' I may doubt whether mine will be acceptable, as I widely differ

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differ from him on several Articles; Yet I venture to offer them here, in the full Sincerity of my Heart.

There are indeed several Parts of this Work which must give great Satisfaction, especially what relates to the historical Facts of the Gospel; But the more I admire those Places, the more am I concerned for the violent Zeal which now and then breaks forth, against all Antagonists, and especially against venerable Prelates and excellent Writers, to whom the Cause of Christianity is much indebted. Such Mixture cannot fail of creating great Confusion in the Minds of most of his Readers, and must in some Measure hurt that Religion, which the learned Author undertakes the Defence of, instead of doing the Good which would infallibly result from a Vindication done by so masterly a Hand, was it pursued with that Spirit of Moderation and Charity, so suitable to his Subject.

This Book is written by way of Dialogue; the Author having chosen (a) that manner of Performance for the Entertainment of his Reader. It has four Interlocutors, *viz. Dechaine, Cunningham, Templeton, and Shepberd*. Mr. *Dechaine*, a Gentleman of Fortune and great Reputation at the Bar, with an honourable Place at Court, is a professed Deist,

(a) Pref. p. 12.

Deist, and here made to speak out more plainly than the Writers of his Party have hitherto chosen to do ; and perhaps also does he say more than most of them ever thought of, or aimed at. Mr. *Cunningham* is one of those Clergymen, whom the Author considers as betraying their own Calling, and being far gone in Deism : Who, for the Sake of Preferment, use themselves to Dissimulation ; and “ mince and qualify their “ Doctrines to the Palate or Pride of their “ Hearers.” And it must be observed, that this is the Opinion the Author has of every Man who thinks not as he does. Mr. *Templeton* is a young Man, into whose Mind some Principles of Religion were early sown ; but being left fatherless when very young, he fell an easy Prey to *Dechaine* his Guardian, and *Cunningham* his Tutor, who, under the Pretence of encouraging him to “ open his Eyes, “ and think freely for himself, aimed at no “ thing else but to lay him open to their “ Principles, and to shut him up to those of “ Christianity.” He is indeed a very (b) *forward Disciple* ; for he (c) no sooner hath made Acquaintance with Mr. *Shepherd*, than he begins to forsake his former Teachers, and with a wonderful Facility (d) comes into

(b) P. 29. (c) P. 22, 23, 29, 47. (d) P. 78,  
96, 115, 158, 293, 325.

into every one of his Proofs or Explications; even as to Articles about which (e) Divines themselves vary extremely; (f) and sometimes prevents his most sanguine Hopes; or, as Mr. *Dechaine* silyly observes it, (g) "the Faith of *Templeton* the Scholar, out-  
" runs the Arguments of *Shepherd* the Mas-  
" ter;" and besides he is never at a Loss for a (b) well-turned Compliment to his new Teacher. Mr. *Shepherd* is here represented by the Author, as a sensible Country Parson, who has a Benefice of thirty-four Pounds only, and a little Farm from which he draws near as much more; and who, with these, enjoys an inward Satisfaction, infinitely preferable to whatever the World can afford: But he appears, through the Course of this Performance, to be of a warm Temper, free Speech, very severe, quick at Repartees, having a peculiar Talent in entangling his Antagonists in inextricable Difficulties, and indulging himself too much in prying into the Hearts of those who have a different way of thinking from his: Which Disposition seems not so very consistent with that Serenity and Acquiescence of Mind, which the Author professes.

These

(e) P. 208, 225, 288, 339. Vol. II. 104, 122, 140, 147.

(f) 109, 216, 223. Vol. II. 96, 202. (g) Vol. I. 216.

(b) 65, 294, 317, 343. Vol. II. 196.

These four Gentlemen meet occasionally; and, according to Custom in such Meetings, there is some Wit exchanged between them, for, and against the Clergy; which Altercation soon gives way to more serious Matters, and to a regular Conference on Christianity in general.

The Conference opens by an Inquiry into the Truth of these three Propositions: 1.

“That the Evidence of possible Facts, said to be done in Ages long since past, is matter of Faith.”

2. “That he who denies such Facts to have been done, can found his Dissent on nothing else but Faith.” And

3. “That, of Consequence, he who denies the historical Part of the Christian Religion, the Facts which are all possible, cannot be sure it is false, can only believe it to be so.” This Subject is handled with Dexterity by Mr. *Shepherd*, especially the third Head, against which Mr. *Decbaine* had objected the Impossibility of some Facts related in the Gospel, as for Instance, *Christ's* Resurrection, which is here clearly and in few Words proved, to have been, not only possible, but highly expedient and of the greatest Consequence.

After this Introduction comes a Summary of the Articles of the Religion of Deists, under

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under the Title of *Deistical Creed*; and it is as follows.

" 1. The Deists maintain, that the Light of Nature is sufficient to discover to every Man, without Instruction, all that is necessary, or expedient for him, as a moral Agent, to know.

" 2. By this Light, every Man perceives there is a God, that is, a Being of infinite Goodness, Wisdom, Justice, Mercy, Power, who is eternal, immutable, and perfect; who being infinitely happy in himself, made nothing for his own Sake, and consequently, seeks no Honour, nor Service from his Creatures, it being impossible for their Actions, be they good or bad, to affect him in any Sense; and who, as a Governor of the World, takes Care to make his Will sufficiently known to all his Subjects.

" 3. It appears by the Light of Nature, that the Law, or the Religion by which God governs the World, and which is written in the Heart of every Man, is enforced, not by future and uncertain Sanctions, but by the present Pleasure ever attending on a good Action, and the present Remorse inseparably annexed to an evil one; that to do Good merely thro' Hope of Reward, and to abstain from Evil,

VOL. V. PART II. G mere-

"merely thro' Dread of Punishment, hath  
 "neither Virtue nor Goodness in it; that to  
 "act up to the Dictates of Nature, which  
 "God hath given us, is the Way to please  
 "God; and to do otherwise, is to affront,  
 "dishonour, and displease him; that the  
 "natural Light, which shines in the Breasts  
 "of all Men, and enables them to discover  
 "the Fitness of things, in which consists  
 "the Law of Nature, is divine; and that  
 "this Law is eternal, and indispensable,  
 "and binds the Actions of God himself.

"4. The Deists maintain, that altho'  
 "the Dictates of natural Religion are uni-  
 "versal, and plain to all Men, yet, since  
 "Men have been led away from them by  
 "Craft and Superstition, it is necessary to  
 "reduce them to the Light of Nature again  
 "by Discourses oral and written. But how-  
 "ever,

"5. As the more knowing kind of Men  
 "may do this for the more ignorant, there  
 "is no Necessity, nor even the least Occa-  
 "sion for calling in Miracles and divine Re-  
 "velations for this Purpose, and therefore  
 "they deny the Reality of any Revela-  
 "tion."

This Creed, which is all extracted out of  
*Tindal's Christianity as old as the Creation*,  
 except a little taken from *Shaftesbury's*  
*Inquiry concerning Virtue*; is the Ground-  
 work



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work of all the subsequent Debates between the Interlocutors, and chiefly between Mr. *Decbaine* and Mr. *Shepherd*. The latter proves by strong Arguments taken from undoubted historical Vouchers, and chiefly from the Writings of *Socrates*, *Plato*, *Cicero* and others, that, in Fact, Reason hath been very far from being *self-sufficient*; (this is his favorite Expression.) His reasoning, which I don't see how our Deists can get over, amounts to this. Is it at all probable to think, that the Generality of Mankind, nay even Men of superior and distinguished Abilities, are able to frame a System of Religion sufficient to make them happy here and hereafter; the Motives of which should be strong enough to overbear the Violence of Passions? since we find that the greatest Geniuses among the Ancients were not able to effect any thing like it; having neither had right Notions of the Divinity, nor any well-grounded Hope of Immortality. If the Fact be granted, (and indeed History leaves no Room to doubt of it;) the Consequence is undeniable—Reason certainly wants Assistance from God. And this Argument is greatly strengthened from another Observation; *viz.* that *Plato*, for Instance, who may justly be considered as one of the wisest of all the ancient Philosophers, had most probably got

the best Part of his Knowledge from eastern Traditions, which we know he travelled for, at least as far as *Egypt*. Upon this, Mr. *Shepherd* puts the following Question to Mr. *Cunningham*. "How comes it to pass, says he, that Mount *Taurus* in *Asia*, and Mount *Atlas* and the Deserts of *Borka* in *Africa*, make so great a Difference between the Knowledge and Politeness of the Nations dwelling on the one Side of them, and those of the Nations dwelling on the other? Is Knowledge progressive? And may it be stopped by a Mountain, a Sea or a Desert? The natural Faculties of Men in all Nations are alike; And did Nature itself furnish all Men with the Means and Materials of Knowledge, Philosophy need never turn Traveller, either in order to her own Improvement, or to the Communication of her Lights to the World. How came it to pass, think you, that *Scythia* did not produce so many, and so great Philosophers as *Greece*?" Mr. *Cunningham* answers, that he does not know: And Mr. *Shepherd* replies "that it is very evident whence the Difference between *Scythia* and *Greece*, in Point of Learning and Instruction, arose: That the latter had the Benefit of Commerce with the *Phœnicians*, from whence they came by the Knowledge of Letters, and probably

" of

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“ of Navigation, and with the *Egyptians*,  
“ from whom they learned the greater Part  
“ of their Theology, Policy, Arts and Sci-  
“ ences : That such Advantages the *Scythians*  
“ wanted, and therefore altho’ their natural  
“ Talents were as good as those of the *Gre-*  
“ *cians*, they were not able to make any  
“ Improvements in Philosophy.” If there-  
fore the wisest Men among the Ancients re-  
ceived their Knowledge from Nations, who  
had received a Revelation from God, or, at  
least, from Nations who had a frequent in-  
tercourse with that People, which was fa-  
voured with such a Revelation, how great is  
the Mistake of those who insist upon the  
Sufficiency of uninstructed Reason, in Op-  
position to Reason instructed by God, or by  
Men commissioned from, and enabled by,  
him ?

Had Mr. *Shepherd* thought proper to carry this Argument no farther, and being satisfied with illustrating it, as he does, from ancient Philosophy and History, he would have done the Business effectually. But *humanum est errare*. Disputants will run into Extremes, and as far from one another as they possibly can ; and accordingly we see a strong Instance of this Spirit between Mr. *Dechaine* and Mr. *Shepherd*. As the former still insists upon the Sufficiency of uninstructed Reason, the latter, on the other hand, bends the whole

Force of his Genius, not only to expose the Insufficiency of it, but to run it down, and in some Places seems to aim at shewing, that there is no such thing as a Religion of Nature. Because (i) Men's way of thinking varies according to Circumstances, he infers that Reason is unable to make any Discoveries at all ; it is a very doubtful Question with him, whether any Man ever had a right Idea of God from the mere Light of Nature, and he even inclines to think that we might all have been ignorant of his very Existence, had it not been revealed to us. This is undoubtedly carrying the Argument much too far. To prove the Expediency of God Almighty's instructing Mankind by Means of a Revelation, there is no Need of supposing that they were totally deprived of their spiritual and moral Faculties ; this the many Mistakes they committed don't prove, nor would they prove it, were they considerably more numerous and greater ; it is enough to suppose that Men did want Assistance ; for if they did, it is very probable their good Creator actually gave them that Assistance. Tho' a Child might by himself come to a certain Degree of Knowledge, yet this is no Argument why his Parent, or Tutor, may not put him in an easier, speedier and better Way

(i) P. 54, 68, 79, 84.

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Way to discover Truths conducive to his own Happiness.

Mr. *Shepherd* argues in the same Manner with respect to the Distinction of Good and Evil, as he did with respect to the Knowledge of God. Mankind, says he, have been greatly mistaken as to some particular Virtues and Vices; some, (*k*) for Instance, allow Self-murder to be lawful and others condemn it; some think Persecution commendable and others consider it as one of the greatest Acts of Cruelty; some Nations imagine themselves at Liberty to destroy sickly Infants, whilst others think themselves obliged by Nature to suckle and cherish every one of their Children with the greatest Tenderness; from these Instances, our Author seems to infer, that Man cannot come at the Knowledge of Good and Evil, but by Revelation only, and that without it, his moral Sense would dwindle away almost to nothing. That Revelation is of the greatest Service to settle and complete our Notions of Right and Wrong in all Respects, no Man can doubt, who is in the least acquainted with the History of the *Gentile* World; but he must be strangely prepossessed with systematical Prejudices, and with an unaccountable Dread of

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(k) P. 123.

granting too much to Deists, who could imagine with Mr. (l) *Shepherd*, "that Men, " instead of having by Nature strong Inclinations to Virtue and Aversions to Vice, " do rather by Nature love Vice and hate " Virtue." I dare say the Author did not consult his own Heart, when he wrote this Sentence, so injurious both to human Nature, and to its benevolent Creator.

What he says on the Doctrine of the Immortality of the Soul, is of the same Kind. He rightly observes against Mr. *Dechaine*, who had urged its being sufficiently known throughout the whole World, that the great Mistakes and Uncertainty of all Nations, and even of the wisest Men among the Heathen, as to this important Article, are an undeniable Proof to the Contrary; And this one would think sufficient to ground the Necessity of a Revelation: But Mr. *Shepherd* is not satisfied with such an Answer, and lest his Antagonist should draw some Advantage against him, should he grant that the Pagans might have some glimmering Hopes of another Life, without an express Revelation, he absolutely denies it, and looks upon it as of all Discoveries the least probable and most difficult to be made. " Who, says he (m), " if he were not assured of it by good Authority,



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"thority, would ever take it into his Head  
"to imagine, that Man, who dies, rots,  
"and vanishes for ever, like all other Ani-  
"mals, should notwithstanding still exist."  
The Resurrection, indeed, of the Body is  
not easily discovered by unassisted Reason;  
but that it can have no Hope of the Immor-  
tality of the Soul, nor even form any Notions  
of it, is a very strange Assertion from a Man,  
who, in other Respects, shews himself a great  
Proficient in historical Reading. An abso-  
lute Certainty of the Soul's being immortal,  
no Heathen Nation, or Philosopher, ever  
had; even the *Jews*, perhaps, had it not;  
And this Article alone demonstrates the Ex-  
pediency and Usefulness of a Revelation from  
God, and of Consequence the peculiar Ex-  
cellency of the Gospel, which alone supplies  
us with that most comfortable Certainty;  
But tho' the Gentile World neither had, nor  
could have, any thing like such a well-  
grounded Hope, yet they all had some Hope,  
and this is evinced from their History, both  
ancient and modern, beyond all reasonable  
Contradiction, and without one single known  
Exception.

It was also said in the Deistical Creed,  
that the Law of Nature, is "enforced,  
"not by future Sanctions, but by the present  
"Pleasure, ever attending on a good Action,  
"and



“ and the present Remorse inseparably annexed to an evil one.” To this, Mr. *Shepherd* justly answers, that the Excesses into which Mankind have run in all Ages, demonstrably prove, that they stand in Need of other Sanctions and stronger Motives to curb the Violence of Passions, and make them submissive to the Will of God. But here too he goes into an unaccountable Extreme, and makes Conscience (*n*) to consist in a mere Dread of Punishment, exclusive of any inward Disapprobation of Vice. Here again he did not commune with his own Heart; for there he no Doubt would have found, what every Man always finds in his own Breast; *viz.* a constant Self-approbation when he acts right, and as constant a Disapprobation when he does any thing wrong, and this abstracted from any Thought of either Reward or Punishment. That this Faculty of our Soul is not alone sufficient to keep Men to their Duty, Experience makes us fully sensible of, and therefore we stood greatly in Need of a revealed Law, to enforce the Law written in the Heart; but that because we wanted this Assistance, we should infer, that there is no Law of Nature, or that it is of no Service, because it cannot discover the Certainty of future Rewards and

(*n*) P. 189.

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and Punishments, is perhaps a greater Error than the very self-sufficient Scheme of our Deists, against which it is intended.

It were needless to give many more Instances of this way of arguing. The Author seems so much afraid of making the least Concession to Human Nature, that if he be asked, how it comes, that the *Romans* were at first in several Respects virtuous, since they had no Revelation; he will ascribe their Virtue to mere Custom (o), rather than allow that they had a natural Religion, which they followed tolerably well. And as St. Paul seems to be very express, in Favour of Natural Religion, when he says, that the *Gentiles* (p) *shew the Work of the Law written in their Hearts*, he explains away this Passage, which stands so much in his Way, and adopts the Comment of some Divines, who, says he, by the *Gentiles* here spoken of, understand, not the Bulk of the Heathen World, but only those who knew the true God (q); such as, *Melchisedech*, *Job*, the *Ninevites* and *Corneilius*; tho' St. Paul says not one Word, which may give even the remotest Hint of his having had any such Meaning; on the Contrary, he describes those *Gentiles* he speaks

(o) P. 109.

(p) Rom. ii.

(q) P. 197.

speaks of, by a very general Characteristic ; that is, as having a *Conscience* which bore *Witness* to them, and *Thoughts* which either *accused* or *excused* them, according as they behaved. And if this be not a general Characteristic, it will follow, that none had a Conscience but those Few mentioned by Mr. *Shepherd* ; and that all the other Heathen, even the worst of them, felt no Remorse, and therefore were guiltless.

It must be owned however, that the Author will by no Means allow this Consequence, *viz.* that the *Gentiles* were guiltless ; for, as he does not believe, that a Man's being sincere in his Faith and Behaviour, is a sufficient Title to the Mercy of the Almighty, and exclaims against what he calls the (*r*) *Doctrine of Sincerity*, as one of the most dangerous Opinions that ever were broached ; it will follow of Course, according to his Principles, that the *Gentiles* were guilty before God, and liable to be punished by him, tho' they had never known, or felt, any Difference between Right and Wrong.

His Objection against the Doctrine of Sincerity, is this : He thinks, that it  
 “ makes the opposite Natures of Right and  
 “ Wrong

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"Wrong interchangeable:" But this is a wrong Consequence. The whole Merit, or Demerit, of an Action, lies undoubtedly in the Motives to that Action, or the Intention of the Performer. Besides, those who are for that Doctrine do not say, that Right and Wrong are not fixed in their Nature, and independent of what Men can make of them; but only that a Man, who thinks and acts up to the best of his Knowledge and Capacity, shall certainly be acceptable to God; and truly it were impossible to determine what a Good Being could expect beyond this. Indeed, if those who are for this Doctrine of Sincerity, should not, as Mr. *Shepherd*; (s) pretends it, lay much Stress on the indispensable Duty "of using all the Means in our Power, to find out whether our Opinions are true, or our Actions right;" such a Doctrine were of the most dangerous Tendency, as it would be a mere Pretence to, and not real Sincerity; but I know of no one who ever advanced any such thing; it was not certainly the Doctrine of the great Man whom the Author uses so excessively ill on this very Subject, under the Name of *Phyodexius*; for no Writer ever insisted more on the absolute Necessity of making Use of all the Means within our Reach to find out Truth

and

and to improve our Discoveries. It is proper also to observe, that when we say that a Man's Sincerity will be acceptable to God, we do not mean that he who was so unfortunate as not to find out Truth, will enjoy that same Happiness, which must be the Lot of him whose honest Search after it was attended with better Success; but only that the former having done his best, as well as the latter, he is not to be punished for his not having got, what it has not been in his Power to obtain. There is a peculiar Pleasure and Happiness ever attending the Discovery and Pursuit of useful and important Truths, and that Happiness is always enjoyed in Proportion to the Degree of Success we have: He, who with an honest Heart, has attained to the highest and justest Notions of the Almighty's moral Attributes, and especially of his Goodness and Mercy, is, and cannot but be, incomparably happier than the unfortunate Man, whose Mind was early prepossessed with false Conceptions and dreadful Apprehensions of Severity in his Creator; tho' they may both be supposed equally sincere in their respective Belief. An unhappy Man, like Mr. *Shepherd*, for Instance, on whom, the Thought of several of his Fellow Creatures being for ever in a most shocking State of Sufferings, sets so easy, as even

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Art. 3. Mar. 48, to Jun. 49. III

to indulge himself with the Prospect of beholding, or knowing them (*t*), *while they are tormented*, employed in carrying on Works, *in the Quality of Slaves, for the Benefit of better Beings whom they hate and envy*; a Man, I say, with such gloomy Notions, cannot, as long as he keeps them, enjoy any thing like the Happiness of a benevolent Heart, who reposes such a thorough Confidence in the Wisdom and Goodness of his Heavenly Father, as to be fully persuaded, that he will find Ways and Means finally to bring all things to Rights, and remove Misery for ever and ever. There will therefore always be, according to the Nature of Things, a very considerable Difference between two Men, who being placed in different Circumstances, made of Course, different Progresses in Learning and Virtue, altho' they were both equally sincere, and consequently, both equally approveable. But this Difference, is, I believe, the only one that can be assigned; and the Supposition, that the Supreme Being will, besides, inflict positive Punishments on any of his Creatures, for having been only unfortunate, is too shocking not to be immediately laid aside.

It is however the only Supposition that  
possibly

possibly can support another very strange Tenet of our Author's; viz. that Men's Salvation depends on their Belief of some Doctrines he mentions; for, some of these Doctrines are so very intricate, that many Christians, tho' they used their utmost Efforts to understand them, might fail in the Attempt, and never be able to believe what they can have no Notion of; from whence it seems to follow, that as this Disbelief implies no Fault of theirs, they might notwithstanding be accepted by God, provided they have been as truly virtuous as possibly they could, and consequently that the Belief of those Doctrines, is not necessary to Salvation; Therefore Mr. *Shepherd*, who seems to be greatly averse to such a Consequence, has no other Way of guarding against it, than by teaching that a Man's Sincerity will not entitle him to the Favour of God. Lest I should be suspected of bearing too hard upon him, I think proper to relate his own Words: Speaking (u) of "the Doctrine of the Trinity, of "the Incarnation, of the Satisfaction, of "Grace, and of the Resurrection;" Mr. *Templeton* (v) asks him, whether "the "Knowledge of these Articles be necessary "to Salvation?" To which Question he makes

(u) P. 219.

(v) P. 220.



Art. 3. Mar. 48, to Jun. 49. 113

makes the following Answer : " NO MAN  
" CAN BE SAVED, WHO, HAVING AN  
" OPPORTUNITY OF KNOWING THEM,  
" NEGLECTS IT ; OR WHO, BEING  
" ONCE INSTRUCTED IN THEM, RE-  
" MAINS, OR TURNS AN UNBELIEVER."

It were difficult to imagine what Situation of Mind that Man is in, who expresses himself thus. When is this violent Spirit to cease ? How could Mr. *Shepherd* make the Generality of Men's Salvation to depend on the Knowledge of the Doctrine of the Trinity, for Instance ; he who with all his Skill and Abilities could give but a very (x) lame, if not an unintelligible, Account of it, in his much laboured Dissertation upon it. According to him, the Key to the Understanding of this Mystery is a right Idea of the Word *Person* (y), and yet he pretends that we can hardly form any Notion of it ; that this Word, when applied to God, hath not the same Sense as when applied to Men ; and what this other Sense is, he does not even attempt to explain. This, one would think, is saying as plainly as Words can express it, that we can have no Knowledge of this Matter ; and how then could he find it in his Heart so peremptorily to declare, that *no Man can be saved* who has not that Knowledge ?

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(x) Vol. II. p. 106, &c.

(y) P. 114.

It is true, that the Author seems in some Places to consider the Word *Person* ( $\alpha$ ), as expressing a mere Mode of Existence, and the Words *Father*, *Son*, and *Holy-Ghost*, as mere Denominations of the same Being: Which Hypothesis, well known under the Name of *Sabellianism*, hath nothing repugnant to Reason; but whether it be really the Author's System, or not, is more than can be made out from his Manner of expressing himself; and methinks his very Obscurity in this respect, which he could not but be sensible of, ought to have made him more indulgent to those of his Fellow-Christians, who may, very sincerely, be of Opinion, that both his and several other such like Explanations, or, for ought I know, all Explanations hitherto given, are still liable to great Difficulties, and that, perhaps, several of them are not even understood by their Authors, tho' they are so zealous in forcing the Belief of them upon others.

I think therefore it was incumbent on Mr. *Shepherd*, to do either of these two things: If his Hypothesis be the same with those that are already and generally received, he ought to have explained it clearly, since he prescribes it as necessary to Salvation; or if

Art. 3. Mar. 48, to Jun. 49. 115

he means the above-mentioned Explanation, or Hypothesis, viz. *Sabellianism*; his own Principles required of him to have declared it above Board; not only on Account of the Importance he thinks it of, but also in Justice to his Antagonists; as he is perpetually calling upon them to speak out, and looks upon every Precaution to screen themselves from dangerous Suspicions, as a shameful and flagrant Breach of Sincerity. This I apply, not only to Mr. *Shepherd*, in Case he be in the *Sabellian* Scheme, but also to every one of those Gentlemen, who being Favourers of it, shelter themselves under an Appearance of Orthodoxy, and then set so great a Value upon this Appearance, as to be foremost in giving Names to, and exclaiming against those, who rather incline towards other Systems; tho' their own were formerly as zealously opposed, and judged as Heterodox. I do not mention this to reflect on, or find Fault with, any one Scheme, nor with the Abettor of any Scheme, who keeps within the Bounds of Charity; for Liberty seems to me essentially to belong to Religion; but only to shew those Gentlemen who are of a contrary Disposition, how unjust and imprudent they are in attempting to raise an Odium against their Adversaries, which may so easily be retorted and fathered upon them; and to endeavour to bring them

all to better Terms with one another, and be more moderate, especially with regard to an Article, which so particularly requires Moderation, since there are not, perhaps, two Men in the World, who explain it in the same manner, and who might not fix upon one another, the Reproach of Heterodoxy, with as much Right, as most Writers on this Subject bestow it on their Antagonists.

I must take Notice of another very heavy Charge Mr. *Shepherd* lays on a great Number of the Clergy; I mean, what he says against those, who after having subscribed the Thirty-nine Articles, do, in some Respects, swerve from the strict Tenor of them; This he takes to be no less than a Want of Honesty.

Speaking (a) of *Divisus* (Dr. *S. Clarke*), he says, that "his Conduct, as to Promotion, made him *almost an honest Man*: For altho', by subscribing to Principles he did not like, and endeavoured to overturn in his Writings, he held a considerable Benefice, yet his Disapprobation of those Principles hindered him from accepting of an higher Place in the Church, which, it is certain he might have had." According to this uncharitable Judgment, the only Pretension *Divisus* had to some Degree of Honesty

(a) Vol. II. p. 292.

Art. 3. Mar. 48, to Jun. 49. 117

neſty, was his not accepting the high Dignity which was offered him ; and therefore had he accepted of it, or had he reſuſed it through another Motive than that aſſigned by Mr. *Shepherd* ; (in which, if I am not miſ-informed, he is greatly miſtaken) in either of theſe two Caſes, I ſay, poor *Diviſus* would have had no Title to the Character of an honeſt Man. Hard Sentence ! And this is not a Reflection dropt, as it were inadvertently ; could it be conſtrued ſo, I ſhould have paſſed it unmentioned ; but it is the reigning Spirit throughout the whole Book ; The Author ſeems to have introduced his Interlocutor *Cunningham*, (a Man of a vile Character) for this very Purpoſe, to expoſe every Clergyman, who recedes from the Rigor of the literal Senſe of what he has once ſubſcribed ; and on this very Account it is, that he inveighs againſt the great Man, ſo well known in the Chriſtian World by ſeveral excellent Performances, and by none more than by his *Terms of Acceptance with God*, which Book is here (b) repreſented as “ a moſt dangerous Snare to a Chriſtian Reader.” All this is of ſo extraordinary a Nature, and might, if left unanſwered, caſt ſo great a Reproach of Diſingenuity on ſeveral, if not on all, Clergymen, as would

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(b) Vol. II. p. 297.

in a great Measure, defeat the good Effects of their Office and best Endeavours; for these Reasons I think proper, in their Behalf, as well as for my own Sake, to endeavour to set this Matter in as true a Light as I possibly can.

I observe therefore, that a Subscription to Articles, even the most carefully framed, cannot reasonably be interpreted as an absolute Promise of never receding from the strict literal Sense of every one, or every Word, of them; because it is more than an honest Man can promise, nay more than any Man ever did, or possibly could do. He must be truly a great Stranger to the human Mind, or a very inaccurate Observer, who is not acquainted with its frequent Wanderings, its repeated Doubts, and consequent Anxieties. And to what Height would these Anxieties rise in an honest Breast, if constantly attended with Remorse for a shocking, tho' unavoidable, Breach of Honesty! If this were really the Case, what honest Clergyman could forbear laying aside his Gown instantly, or else falling into a kind of Despair? Who, in his Senses, would take Holy Orders? Or where is the Bishop cruel enough, to confer them on the imprudent Youth, who should unknowingly run into such a State of Sin and Misery? What

Art. 3. Mar. 48, to Jun. 49. 119

a severe and unjust Reflection would this be, against every Clergyman since the Reformation, for having promised what he knew he could not perform ; and against those who required the same Impossibility from their Brethren ! From hence I should imagine, that both the dignified Clergyman, who from Principle requires a Subscription to Articles, and he who after Reflection signs this Subscription, must understand it with such a Latitude, as may prevent those terrible, and otherwise unavoidable, Inconveniences.

Mr. *Shepherd* is the first Man I want to make a Convert to this way of considering Subscriptions to Articles of Faith. Nay, if he ever applied to himself his own Thoughts on this Subject, he must have already considered them in this Light. I do not doubt in the least of his being an honest Man : (I speak sincerely.) And certainly he is conscious of his being so. Yet the undeserved Reflection I am confuting, would fall as heavily on him, as on those against whom he designed it. His whole Defence of the Christian Religion is grounded on these Principles ; that God always intended, and did, what is best for his Creatures, and that Man is a free Agent ; the latter he repeats several times, and builds upon it all his



Reasonings on the Almighty's Dispensations towards Mankind. Now, few People are unacquainted with what great Difficulty these Principles are made to agree with the tenth and seventeenth of our Articles. Bishop *Burnet's* Attempt towards it is well known and justly praised; but this very Attempt proves to a Demonstration, that great Latitude is, and must be, allowed in explaining those Articles; such Latitude Mr. *Shepherd* unquestionably allows himself, in this Respect at least. And why he should deny it to others; why he should blend those (c) who made the like Use of it, with *Libertines*, and call them "base and disingenuous Wretches, who are false to all their own solemn Subscriptions," well deserves his most serious Attention.

He cannot excuse himself with the often-made Distinction, between the Man who is satisfied with thinking freely for himself, and him who publicly speaks, or writes his Sentiments; because he has not kept within himself those things which prove he explains some of the Articles of the Church with great Latitude. Besides, if that Distinction be duly considered, perhaps it will not be found so material, or, at least so just and useful, as it

Art. 3. Mar. 48, to Jun. 49. 121

it is generally imagined. That we are not to disturb People's Minds with trifling Questions, or at every turn of the Imagination, I shall very readily allow; but it is as unquestionably true, that a Man who hath once taken upon himself the Office of teaching others, and leading them into all Truth, is by no Means to keep from them, that, which after mature Consideration and in the Sincerity of his Heart, he thinks plainly revealed in the Gospel, and important, that is, fit to have an happy Influence over their Morals; concealing such Truths would be indeed betraying his own Calling, and be contrary to the Promise which he made at receiving Priests Orders, "that out of the Scriptures he would instruct the People committed to his Charge."

I suppose Mr. *Shepherd* will readily grant, that as much Latitude, at least, may be allowed in explaining any Articles framed by Men, as in expounding the Holy Scriptures: Let him then be as indulgent to others, in this Respect, as he is to himself, and I dare say no body will have any just Reason to complain. The Latitude already (*d*) mentioned, for Instance, with which he expounds the Beginning of St. *Paul's* Epistle to the *Romans*,

*mans*, is far greater than any Subscriber to Articles can reasonably claim, and indeed more than he had Occasion for, did he intend not only to annul, but even to maintain what is directly opposite to, them; for nothing in the World can be more plain, than that *St. Paul* in this very Epistle, expressly allows of a Religion of Nature and of its Use.

But, besides these Arguments *ad hominem*, and to remove the Prejudices which may be entertained by others against the Sincerity of the Clergy at large, for having subscribed the Thirty-nine Articles, it is to be observed; that in these very Articles, there is a most particular Precaution taken to prevent any Inconveniency or Uneasiness of Mind arising from the Manner in which they are expressed. In the Sixth it is positively said, that "Holy  
 " Scripture containeth all things necessary  
 " to Salvation: So that whatsoever is not  
 " read therein, nor may be proved thereby,  
 " is not required of any Man, that it should  
 " be believed as an Article of the Faith, or  
 " be thought requisite or necessary to Salvation."  
 " And in the Twentieth, that " although the Church be a Witness and a  
 " Keeper of Holy Writ, yet, as it ought  
 " not to decree any thing against the same,  
 " so besides the same, ought it not to enforce any thing to be believed for Necess-  
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"fity of Salvation." Thus every Article, and every Expreſſion in each Article, is to be taken in a Scriptural Senſe, and believed as far as it is agreeable to the Goſpel, and no farther; and conſequently, every Man, who ſincerely believes the Goſpel to be true, may in all Safety of Conſcience ſubſcribe to our Articles, ſince nothing more is required, or meant by that Subſcription, nor by the moſt expreſs Aſſent and Conſent, (beſides a particular Form of Worſhip and Government of the Church, which does not come within the preſent Queſtion, and concerning which every Country is at Liberty to preſcribe whatever is not againſt Scripture) ſince beſides this, I ſay, nothing more is required than an entire Agreement of Mind and Heart, to that which God Almighty hath been pleaſed to reveal by his only Son and his Apoſtles, and by the Prophets before them. And this is the true Characteriſtic of the Proteſtant Religion.

Had not this been ſo clearly expreſſed, it might ſtill, and ought to be ſuppoſed, according to the Principles of the Reformation; and indeed it were difficult to ſay, what more could be expected from Proteſtant Clergymen. They may have, in paſt Ages, explained ſome Paſſages of Scripture in a different Manner from that in which thoſe Paſſages are now generally explained; but this Difference which is unavoidable, as they  
are

are all Men, and fallible, is not material, because none of them ever could, or can, consistently with the Principles of Reformation, which they have all received, prescribe his own Explication as a Rule to others. All therefore they have to do is, to *hold the Faith in Unity of Spirit, in the Bond of Peace*; that is to say, to support one another in their several different Ways of thinking, and still live in Peace, which is the only Kind of Unity to be attained, and hoped for, in this Life; and not to anathematise, or render one another odious by uncharitable Suspicions, opprobrious Names, and un-Christian-like Animosities.

Perhaps it may be objected, that, according to what I have here set down, subscribing to Articles of Faith, would be insignificant. I answer, 1st;

That the Question is not, how far such Subscriptions may be proper, or useful; or whether it were not better only to subscribe to the Gospel; but whether, and how far, we are justifiable in subscribing to the Articles we have: The Establishment is made, and the only Enquiry fit to be recommended is, whether a Man contending for religious Liberty in its full Extent, can, with a good Conscience, remain a Member of such a Church? I hope to have proved that he may; and to those who might still be of a contrary Opinion, I shall take the Liberty to ask,

Art. 3. Mar. 48, to Jun. 49. 125

ask, what they would have an honest Man to do in such a Circumstance? As soon as he finds in the Church he is in, something which he could wish were otherwise, is he immediately to run out of it, and make a Schism? This, I dare say, Mr. *Shepherd* would highly disapprove, as he seems so greatly averse to our Dissenters; nor will he allow any other Way but to think as he does, no Matter whether that be in a Man's Power, or not. But as what is impossible, is not to be required of any one, the only reasonable Part a good Man can chuse, is that in which he can apparently be most useful; and remaining in one's own Society, when it has nothing essentially bad, is, I believe, undeniably the fittest Means to attain that End.

But 2dly, to give a more direct Answer to the above Question; we need only remember the Time in which our Articles were framed, and take Notice of the Tendency of them, to be convinced that their main End was to distinguish the *Protestant* Religion, from the *Roman-Catholic*. They were composed immediately after the Reformation took Place, and before it was thoroughly accomplished; and it is only reading them over, to see that *Popery* is what the Authors of them chiefly wanted to guard against. There are few of them

them in which you don't find something relating to it, and fifteen of them are most express against it. *Popery* is therefore what they wanted to keep out, and as considering both its pernicious Tendency, and the Circumstances of these Kingdoms, it is what Protestants are to be most afraid of; the Design of our Articles is plain; and I may add, that it is best answered by those, who are at the greatest Distance from *Popery*: And therefore the Spirit of Ecclesiastical Tyranny being its peculiar Characteristic; those who are for keeping up some kind of Tyranny, are the Men who require and make Use of the greatest Latitude in explaining our Articles, and indeed far more Latitude than is consistent with the whole Tenor and Spirit of them; and, on the Contrary, those who are for keeping out every Kind of Tyranny, and for allowing no other supreme Judge in spiritual Matters, but the Gospel, are the only true Friends to our Establishment, and the only Men who act upon Principle, or consistently, in subscribing to our Articles.

All this, or some Part of it, at least, Mr. *Cunningham* might, and probably would, have taken Notice of, had he not been introduced to be ridiculed, rather than to argue in Defence of Truth. I am very sensible



Art. 3. Mar. 48, to Jun. 49. 127

I have not done the particular Point of subscribing to Articles of Faith all the Justice it deserves ; so much however I thought necessary, to prevent the bad Effects Mr. *Shepherd's* Reasonings might have on Readers not thoroughly versed in those Matters : And if what is here offered may engage some abler Pen to throw more Light on this Subject, I shall enjoy great Pleasure from the Thought of having been the Occasion of it.

Were I not afraid of having already trespassed on the Patience of my Readers, I should, with Pleasure, go on with this Abstract, and endeavour to do Justice to the remaining Part of this Work ; especially to the Fifth Dialogue, which contains excellent Observations, on Inspiration, Miracles, Prophecies, in general ; as also on the Canon of the two Testaments, and on the Character and Circumstances of the first Promoters of Christianity ; and to the Seventh, in which the Reader will find a well-written Vindication of the Clergy ; but, for Want of Room, I am obliged to refer him to the Book itself.

## ARTICLE

A R T I C L E IV.

(a) *SCRIPTORES HISTORIÆ ROMANÆ LATINI VETERES, qui extant omnes, variis notis illustrati à Carolo Henr. de Klettenberg & Wildeck, e Bibliotheca Perill. & Gen. Dom. Bernardi Francisci L. B. de Hallberg, &c. in unum redacti corpus, tribus Tomis distinctum. Edente & accurate Bennone Casparo Haurisio, Ser. Elect. Palat. Consil. Aul. & in Univ. Heidelb. Hist. P. P. & Ord. Tom. I. & II. Heidelbergæ, ex Typographeo Academico, per Jo. Jac. Hæner. 1743. Fol. maj.*

I Believe that several of my Readers will be very glad to know, that the two first Volumes of this important Work, are come out. The Undertaking was formed by a Gentleman of great Learning, Monsieur *de Klettenberg* and *Wildeck*, (b) an Officer in the Prince of *Hesse Cassel's* Court; who several Years ago set about illustrating the *Roman Historians* with several Explications and

(a) *Nova Acta Eruditor, Menf. Jun. A. 1743. p. 1.*

(b) *Supremus Venatorum Saltuariorumque Magister*; in French, *Grand Veneur*; It answers to the Post in England, of *Warden* and chief Justice in Eyre of the King's Forests, Parks, &c.

Art. 4. Mar. 48, to Jun. 49. 129

and Annotations, and with Drawings of Coins relating thereto. After this Gentleman's Death, his MSS. fell into the Hands of Mr. *Hallberg*, the Elector Palatine's Chamberlain, who has a very numerous Collection of Books, MSS. and other Curiosities; and who prevailed on Mr. *Haurisius* to undertake the publishing of a complete Body of the ancient *Roman* Historians, and to make Use to that Purpose of Mr. *Klettenberg's* MSS; of his Coins chiefly, which serve both to confirm what is advanced in History, and to supply what hath been omitted, with respect to Gods, Goddesses, illustrious Families, Kings, Emperors, great Cities and Colonies, &c; which Coins are in this Performance exactly settled, as to their proper Times and Places, and carefully explained; and what will undoubtedly please the Reader, is, that this is done in an elegant and concise Manner; so that, tho' the Annotations be very numerous, yet they don't immoderately swell the Work.

A Body of the *Roman* Historians was first publish'd at *Francfort*, by *Sylburgius*, An. 1588 and 1590, in three Vol. Fol. A second Edit. of it was published at *Hanaw* in 1611; with *Gruterus* his Annotations, and a much better one at *Geneva* in 1609; which was reprinted there in 1652, under the Care of *Samuel Chouet*, and in two

Tomes only : The First containing, *T. Livius*, *Messala Corvinus*, *L. Florus*, *Velleius Paterculus*, *S. Aurel. Victor*, *Festus Rufus*, *Eutropius*, *Paulus Diaconus*, *Cassiodorus*, *Jornandes*, *C. Jul. Cæsar*, and *C. Crip. Sallustius*. In the Second Vol. were, *Suetonius*, *Tacitus*, *Spartianus*, *Jul. Capitolinus*, *Vulcatius*, *Gallicanus*, *Æl. Lampridius*, *Trebellius Pollio*, *Flav. Vopiscus*, *Ammian Marcellinus*, and *Justin*; to which were added more modern Writers of History; viz. *Pomponius Lætus*, *Jo. Bapt. Egnatius*, a Supplement to *Egnatius*, containing the Lives of the Emperors, from *Maximilian I.* to *Rodolph II.*; — and the Books of, *Alciatus de Magistratibus* — *P. Victor de regionibus urbis Romæ* — and of an anonymous Author, *de origine, forma & magnitudine urbis Romæ*.

On this Collection Mr. *Haurisus* hath formed his; which, on account of its being printed in a larger Letter, and of the great Number of Medals and other Prints, besides the many Annotations contained in it, could not be in less than three Volumes. *Livy* alone makes up the first Vol. and highly deserves that Mark of Distinction. In the Second are, *M. Valerius Messala Corvinus*, *L. Annæus Florus*, *C. Velleius Paterculus*, *Sextus Aurelius Victor*, *Festus Rufus*, *Eutropius*, *Paulus Diaconus*, *Aur. Cassiodorus*, *Jornandes* or *Jordanes*, *Ælius Spartianus*,

Art. 5. Mar. 48, to Jun. 49. 131  
*tianus, Julius Capitolinus, Vulcatius Gallicanus, Ælius Lampridius, Trebellius Polliô, and Flav. Vopiscus Syracusius*: Leaving for the third Vol. *Cæsar, Sallust, Suetonius, Tacitus, Ammian. Marcellinus, Justin*, the three more modern Historians, with the three Books above-mentioned, as closing *Chouet's* Edition. The Foreign Journalist commends greatly this Performance of *Haurifius*, and says that the Paper is very good, the Print extremely well done, and that neither Care, Labour, nor Expence are wanting to make it answerable to what the Purchaser may reasonably expect.

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## ARTICLE V.

### A DISSERTATION on the MAGICIANS of EGYPT.

In a LETTER to the Right Reverend the  
Lord Bishop of —, and sent by His  
Lordship to the Journalist.

MY LORD,

I Take the Liberty to send you the Result of an Inquiry, which the Conversation I lately had with your Lordship led me into. I am not one of those, who imagine their honour is concerned, in not departing from a

favourite Tenet; and would be ashamed to own that they were once mistaken. Yet I cannot pretend to be so far free from the Influence of Prejudice, as never to give more than their proper Weight to such Reasons as have once determined my Assent, to one Side or other of a Question which I am reconsidering. Whether my adhering to the same Opinion, concerning the Magicians of *Egypt*, which a former Examen of the Account given of them by *Moses* had made me to espouse, be owing to that Influence; or to the Evidence of the following Observations, I leave to your Lordship's Judgment.

1. What struck me the most, in comparing the Text of *Moses* with several Translations, is that the modern ones almost (a) unanimously agree, in styling the Persons who opposed *Moses*, *Magicians*; a Name which now implies a Notion of diabolical Arts, whereas there is not a single Word, in the *Hebrew* Original, that carries such an Idea. *Pharaoh* sent for three Sorts of Men, the חכמים, the מכשפים, and the דרשמים. Had we any Occasion to examine who the two former were, we might easily satisfy ourselves that neither of the Names, *Kbacamim* or *Mecallaphim*, implies any Correspondence with

(a) I must except *Arias Montanus* who styles them *Genethliaci*.



Art. 5. Mar. 48, to Jun. 49. 133

with the Devil. But the latter only being mentioned, as having worked Wonders in Opposition to *Moses*, it may suffice to enquire into the Meaning of the Word *Kbartumim*. That Word, which is mostly taken for a foreign one, hath nevertheless an *Hebrew* Root, being visibly derived from כּוּר, *stylus, cælum, sculptorium instrumentum*; This would make me imagine the *Kbartumim* were the *Egyptian Men of Letters*, or those who understood the Science of *Hieroglyphics*, whatever it was at that time. I am confirmed in that Opinion by a Passage out of *Numenius*, a *Pythagorean* Philosopher, (ap. *Euseb.* prep. Evang. lib. ix.) and another of *Josephus*. *Numenius* calls them ἀρχιτέκτονες ἱερογλυφικῶν, and *Pbaraob* is introduced by *Josephus* calling them *ἱερῶν*. The three different Words to which it answers in the LXX, if duly weigh'd, agree with that Signification. The Priests, who, by all Accounts, had engrossed all the Learning in *Egypt*, were undoubtedly the properest ἱερῶν *Interpreters*, (viz. of Dreams) as soon as one supposed, which all the Ancients did, (b) that the Interpretation of Dreams was an Art that had its fixed Rules. The Knowledge of the Ingredients used in *Philters* was another Branch of Learning, from

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which

(b) Several Authors wrote Books upon that Art. See *Rigalt Not. in Artemid.* p. 5.



which they may have been stiled *μαγιστοί*; and I suppose that Part of their Profession was what (c) *Aben-Ezra*, *Ben-Nathan* and several other *Jewish* Doctors had in View when they said, that *Khartom* is a Man skilled in natural and not prohibited Magic. As for the Word *Charmers*, *μαγιστοί*, we must not judge of it by our modern Notions. Sound Philosophy has taught us that there is no natural Power in Words; of which a plain Consequence is, that there can be no such thing as charming or enchanting, except it be by a Compact with some powerful Intelligent Being, who is bound to perform such or such Effects, whenever such or such Words are sung or recited. But the Antients thought otherwise. Even in an Age when Knowledge was vastly more extensive, than we can ever suppose it to have been, before the Children of *Israel's* going out of *Egypt*, we find it delivered (d) as an undoubted Maxim by a grave, but superstitious Philosopher, that there is in certain Words, and in certain Characters, an unaccountable Power imprinted by Nature, to cure several Diseases, or to work other wonderful Effects. Thus, to know the Efficacy of every Word, and how to make Use of them for charming, was with

(c) See *Delrio Disq. R. Magic. lib. i. c. 2.*

(d) See *Julian Orat. VII. p. 216.* See also *Jamblich. de Myst. passim.*

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with them no inconsiderable Part of natural Philosophy ; and being a Charmer, *iraoidi*, implied nothing but that a Man understood that pretended Science. This may very well have been the Case of the *Egyptian* Priests ; without their keeping any sort of Correspondence with the Devil.

But let the Signification of the *Greek* Words made Use of by the *LXX* be what it will, it is certain that the *Kbartumim* are not to be found among those Professors of secret Arts, with whom the *Israelites* were forbidden to hold any Correspondence ; which is very extraordinary, if they had an avowed Intercourse with the infernal Powers. Let the fifteen Places where they are mentioned in the Old Testament be examined, and it shall be found that they were a College of real or pretended learned Men ; whose Science may have been vain, (for ought we know) but had nothing criminal in it. This I chiefly conclude from the Account we have of them in the Book of *Daniel*. First, we are told, (e) that *Daniel*, *Hananiab*, *Misbael* and *Azariab* were taught the Learning of the *Chaldeans* for three Years ; that God gave them Knowledge and Skill in all Learning and Wisdom ; and that, at the End of the three Years, having been

I 4

presented

(e) *Dan.* i. 4, 5, 17, 20, 8.

presented to the King, in all Matter of Wisdom and Understanding, that the King inquired of them, he found them ten times better than all the KHARTUMIM and Astrologers that were in his Realm. From this I take it to be plain, that the Art or Science of the Khartumim was a Branch of that Learning which they had been instructed in; and upon which it was very natural they should be examined by, or before the King. Now is it probable, that these young Men, whose tender Conscience did not allow them to be defiled with the Portion of the King's Meat, nor with the Wine which he drank, would have suffered themselves to be instructed in the abominable Art of conversing with the Devil? And suppose they had so far forgotten themselves, as to consent to it; would God have blessed such diabolical Studies, and helped them to improve in such a Kind of Learning? I observe, secondly, with respect to Daniel in particular, that he was afterwards made (f) Chief, or President of the Khartumim; which supposes that he was one of them. But would such a Man as Daniel have condescended, to be the Head of a Set of Men, whose Profession it was to be Underlings to the Devil?

Thirdly,

(f) Dan. iv. 9. v. 17.

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Thirdly, the Answer which all the learned Men of *Babylon* returned to *Nebuchadnezzar*, when he wanted them to interpret his Dream, without being told what the Dream was; seems to me very remarkable. (g) *There is not a Man upon the Earth that can shew the King's Matter ; therefore no King, Lord, or Ruler ever asked such Thing at any KHARTOM, or Astrologer, or Chaldean . . . and there is none other that can shew it before the King, except the Gods whose Dwelling is not with Flesh.* Was not this, which was afterwards confirmed by *Daniel*, as plain a Declaration as Words can make it, that neither the *Kbartumim*, nor the other wise Men of *Babylon*, pretended to any supernatural Knowledge ; but practised an Art which proceeded by Rules, and wanted a Foundation, viz. the Knowledge of the Dream, to build their Interpretation on it. As for the Devil, if they had any Dealings with him, he might as well tell the Dream which was past, as the Interpretation thereof, which related to things to come.

Fourthly ; tho' the Persons called the Magicians, Astrologers, Sorcerers, Soothsayers, &c. of *Babylon*, are generally in very bad Repute with us ; I cannot help once more taking their Part. When a Set of learned

(g) *Dan. ii. 10, 11.*

learned Men, or Men reputed to be so, join in a Confession of their Ignorance on the very Point which is the Object of their Profession; it gives me a favourable Impression of their Character. This was done by the *Khartumim* and other Wise Men of *Chaldea*, on the Occasion of a second Dream of their King. For this once they were (*b*) *told the Dream*, and consequently, had they been guided by him, who is *a Liar from the Beginning*, there was nothing easier for them than to contrive an Interpretation. But they attempt no such thing; and finding the Rules of their Art insufficient to unriddle this Dream, they chuse to lose their Reputation of skilful Interpreters, rather than to impose on their Master by an arbitrary Interpretation. Is that Behaviour very like the Devil?

II. Hitherto we have endeavoured to get a right Notion of *Pharaoh's Magicians*, by inquiring into the true Meaning of the Name *Moses* stiles them by, and thus far, we have found nothing to their Disadvantage. Their Methods of proceeding will not detain us as long. Our Translators stiling them *Incantments*, deserve but little Notice, since *Moses* stiles them *Hidings* חִסּוּיִם. This seems to carry an Insinuation that what they did was nothing but hidden Game and *jugling*.  
It

(*b*) *Dan. iv. 7.*

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It must not seem extraordinary that the Art of *Jugling*, vile and contemptible as it is now, should have been a Branch of the *Egyptian Learning*. Things become despicable when they come to be known, either too commonly, or by People of a despicable Character, which were honourable, when but a few were acquainted with them. Who knows but this will, some Day or other, be the Case of the Experiments on Electricity, which have already begun to be performed, by way of Shew, by People of no better Stamp than the Juglers. Among the *Egyptians*, any thing that was above the Comprehension of the common Run of Mankind, was reputed Learning; and Secrecy was such a constant Attendant on all Kinds of Learning, that it could be no Reproach to the Juglers, to proceed by *Hidings*.

What is only insinuated by that Word is agreeable to the most authentic Accounts we have of the remarkable Opposition which *Moses* met with, for I hope the Stories told by the credulous Author of *The Lausiac History*, shall never pass for historical Accounts. *St. Paul* says nothing of *Jannes* and *Jambres*, but that they (i) withstood *Moses*, and that their Imprudence (*ἀνομία*) in so doing became manifest. The Author of *The Wisdom of Solomon*

(i) 2 Tim. iii. 8, 9.



Isaiah makes Use of the Words *Magic Arts*, but with the Addition of another Word, which shews, that he looked upon the Production of that Art, at least in the Case under Examination, as mere Imposition on the Credulity of the Beholders. (k) *As for the Illusions, or Cheats* (*ὑποδείγματα*) *of Art Magic, they were put down, and their vaunting in Wisdom was reproved with Disgrace.* Josephus and Philo are much more positive. The first introduceth Moses thus speaking to Pharaoh; (l) *I don't despise the Wisdom of the Egyptians, but I say, that there is as much Difference between what I have done and their Magic Art* (*μαγίας καὶ τέχνης*) *as between divine and human Performances.* Is not that saying that their Magic was nothing but human Art? The Magicians themselves pretend to nothing better in Philo's Account (m). The *Sophists and Magicians*, says he, seeing the Standers-by astonish'd at the Sight of Aaron's Rod changed into a Serpent, bid them, to be easy. *We also, said they, practise an Art which is productive of such-like Wonders.* *ἡμεῖς δὲ τέχνην ἐκτελούμεν τῶν ὁμοίων.* The Confession Moses tells us they made after the fourth Miracle, that the *Finger of God* was with him, imports as much; for was not that as much

(k) *Wisd.* xvii. 7. (l) *Ant. Jud.* lib. ii. p. 62. (m) *De Fut. Mes.* lib. i. p. 616.



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much as saying that it was not with them? But had they pretended to any Intercourse with an invisible Agent, by whose Power they were enabled to perform Wonders, they could have said no such thing; for, in their way of thinking, that invisible Agent must have been a God. Then indeed they might have said, *this is the Finger of a more powerful God than ours*, but not absolutely, *this is the Finger of God*.

III. The Nature of the Wonders performed by the *Egyptian* Sages might help us, better than any thing else, to a right Notion of those who worked them, had *Moses* thought proper to be more particular in the Account he gives of them. But that very Circumstance, that he is not particular, inclines me to think, that there was nothing very considerable in their Performances; and I am confirm'd in that Opinion, when I see, that neither *Josephus*, nor *Philo*, did look upon their Imitation of the second and third Miracles, as worth being taken Notice of; and that the inspired Authors of the 78th and 105th Psalms did not mention them at all. However, short and imperfect, as the Accounts we have are, let us try what can be made of them.

1. *Moses*, after telling us what he and his Brother had done, adds, that the *Egyptian*  
Sages

Sages *did so* : But what is the Meaning of that general Expression ? Doth he mean, that they performed the same things, to all Intents and Purposes, which he himself had performed ? We may be very well assured, that he does not, since he makes Use of it at the same time that he tells us in plain Words, they could do nothing like it. *And the Magicians did so with their Incantments to bring forth Lice ; but they could not.* To do *so* therefore, must not be understood of the very Production of whatever was performed, but of something else, perhaps, of some outward Gesture, in which they mimicked *Moses* and *Aaron*. This is plain, from the very Nature of *Moses's* Miracles, after which they are said to have done *so*.

2. Can any body imagine, that they brought up Frogs from *the Streams, the Rivers and the Ponds*, to cover all *the Borders of Egypt* ? To do it, before the Frogs brought up by *Moses* and *Aaron* had been destroyed, would have been to no Purpose ; for who could then have known, that they were not the Frogs produced by the two Brothers ? After these were destroyed, and their very Destruction had proved a great Nuisance to the Country, (for *they gathered them together upon Heaps, and the Land stank.*) It would have been so impolitical in *Pharaoh* to require

5. Art. 5. Mar. 48, to Jun. 49. 143

quire his Magicians to renew that Plague, and to bring Frogs into his own House; into his very Bed-chamber, upon his Bed, in short, both upon himself and upon his People and upon all his Servants, that I shall never allow he did it, unless I see a very plain and positive Evidence for it. Thus, at either time, Pharaoh must have been satisfied with some slight Imitation of the Miracle. Perhaps some Room was cleared of Frogs, and the Magicians brought forth a few, by the same Means which Juglers often employ to change a Tennis-ball into a Bird, or they threw upon the Banks of the River, where the King was, some Drugs which they knew the Frogs were fond of.

3. The Difference between their's and Moses's Performance is as plain from the Nature of the Thing in the Case of the Waters turned into Blood. Here it is said only that *they did so*; but what they did is not particularized, whereby a large Field is open to Conjectures. Yet it is impossible they should have done the same thing which Moses did, while his Miracle lasted, and highly improbable they should have been permitted to attempt it, after the Egyptians were freed from the Plague. They could not turn the (n) Waters of Egypt,  
viz.

(n) Philo V. M. lib. i. p. 617, says that the Nile was Blood  
καὶ ὁ ποταμὸς ἄχρῃ θαλάσσης.

*viz. the Streams, the Rivers, the Ponds, the Pools, and the Water that was both in Vessels of Wood and in Vessels of Stone* into Blood, whilst they were really so; and it is not easy to imagine that, after the Element was restored to its former State, *Pharaoh* would have desired or suffered them to bring again upon his People such a dreadful Calamity. Therefore their *doing so*, if it implies the Production of any Effect, can mean nothing but their turning a small Quantity of Water, (got perhaps from the Land of *Goshen*, or out of the Wells which the *Egyptians* were forced to dig about the River) into something that looked like Blood. Such a Wonder may easily have been performed by the Means of some trifling Secret of Chymistry, and we need not fetch any Virtue, either from above or below, to turn the Colour of a few Gallons of Water. *Nec Deus interfit, nisi dignus vindice nodus incidit.*

4. Their first Attempt, to be even with *Moses* and *Aaron*, is that in which they are generally thought to have succeeded the best; tho' in the Conclusion, they were found much inferior to the two Brothers. Yet we have no Evidence of their having performed any thing, but what may be easily accounted for, by supposing they were *Juglers*. It is true, the transubstantiating of a Rod into a real

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real Serpent is far above the Reach of any Jugler's Tricks; but I find no Mention of such a Transubstantiation in the Text of *Moses*. That *Aaron's Rod* was turned to a Serpent I read *Exod. vii. 15*; but all the Account I find of the Magicians Rods is, that they were in Serpents, which, considering the Genius of the *Hebrew* Tongue, may as well mean that they were in the Likeness of Serpents as any thing else. Now there is a Tradition among the *Turks*, (o) that the Magicians, having had Notice, came prepared, with flexible hollow Rods filled with Quick-silver, (it might be some chymical Preparation of it) which were no sooner exposed to the Heat of the Sun, but they began to stir into various Folds, like Serpents. I would not take upon me to warrant the Truth of the Story, but I cannot help saying, it agrees so well with the Scriptural Account, in what is essential to both, and with *Josephus*, who says, that the Magicians Rods seem'd to be Serpents, *δρακόνες ἰδομένων*; that I would not slight it neither. Let us look on it only as a Conjecture; at least, it is a probable one, and it will account for God's having caused the Rods of the Magicians to be swallowed up by *Aaron's*. No better Proof could be given of his Rod's being turned into a real,

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not

(o) *Herbelot*, Bib. Orient. in *Moussa*.

not only into an apparent Serpent. I might offer more Conjectures; but this is sufficient to shew, that there is no Necessity of making either the Devil, or any other invisible Agent, an Auxiliary to the Wise Men of Egypt.

I don't know but one might go much further, and evince from God's Design and Conduct upon this Occasion, that the Performances of the Magicians were, at most, a faint Imitation of what had been done by *Moses* and *Aaron*. Both must certainly have been consistent with Wisdom and Justice; but I don't see how they can tally with either, if the Magicians really did any thing which might reasonably be supposed to require the same Degree of Power as that which had been done by the Messengers of an Almighty Being. God's Design was to give *Moses* and *Aaron* such Credentials, as could, either convince *Pharaoh* that he had sent them, or leave that Prince no Excuse for his Unbelief, if he did not comply with the Message they were to deliver. *When Pharaoh shall speak unto you, saying, shew a Miracle FOR YOU, then thou shalt say unto Aaron, take thy Rod and cast it before Pharaoh, and it shall become a Serpent, (Exod. vii. 9.)* Now Wisdom requires that the Means prepared to accomplish an End should be proportionable to the



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the intended Effect. But, in the Case before us, a Proof is intended, and nothing prepared that can amount to a Proof; for I hope it shall be granted, that there is no Proof given when the Reasons *pro* and *con* are absolutely equal, as they must have been if the Magicians performed as great a Miracle as *Moses* had done. Then indeed *Pharaoh* had as much Reason, at least, not to believe *Moses*, as to believe him, and thus here is a Miracle, if I may use that Expression, thrown away to no Purpose. Is that like an all-wise God?

What follows does not seem, in that Supposition, to be very agreeable to the most common Rules of Justice and Equity. The first Miracle was only an Instance of the Power of him by whom *Moses* and *Aaron* were sent. No body suffered by it, but perhaps the Magicians who lost their Rods. It was not so with the second. The Wrath as well as the Power of God appeared in it; and the Wrath of a just God is never kindled but by Guilt. But where was the Guilt in this Case? *Philo*, considering the Difference, between the first Miracle and those that followed, rightly observes, that the *Egyptians*, whom Reason had not instructed, wanted to be taught by Chastisements. We must suppose that those who did not yield



to the first Miracle were guilty, or we can never account for the Justice of the second. But they were not guilty, if they had no convincing Proof of *Moses's* and *Aaron's* being the Messengers of God, as it must be confessed they had none, supposing the first Miracle had been perfectly imitated by the Magicians.

5. We have already observed, that the Wise Men of *Egypt* failed in one of their Attempts; but it may be of Use more particularly to consider the Circumstances of that Attempt. *Aaron* having stretched out his Hand with his Rod and smitten the Dust of the Earth, all the Dust of the Land became Lice throughout all the Land of *Egypt*; and the Magicians did so in their Hidings to bring forth Lice; but they could not. *Moses* does not tell us how long this Plague lasted; nor is it easy to judge, by his Account, whether it was during its Continuance or after it had ceased, that the Magicians endeavoured to bring forth in their Hidings, the same Kind of Insects which *Aaron* had openly produced out of the Dust of the Earth. It is scarcely conceivable how it could have been required of them to do it, when there was no Possibility of knowing, whether the Insects they would have brought forth were not the same, which had covered Man and Beast, immediately after the Dust had been smitten

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smitten by *Aaron*. It is not much easier to conceive how, at that time, they could have failed; for it was easy (it seems) to bring forth that which was to be found everywhere. This makes me imagine their Attempt was made after the Plague had been removed; and then indeed I find a very good Reason why their Jugling could not succeed. If we judge of the Manner in which *Pharaoh* got Respite from this Plague, by that in which he was relieved from the Frogs, the Lice must have *departed from the King, from his Houses, from his Servants, and from his People*, and they being a Kind of Insects that have no proper Place of Abode, as the Frogs have, the Magicians could get none to perform their Tricks. Thus we may very well account for their Unsuccessfulness. Let us add, that we do not know, but the Insects they were called upon to bring forth were of a Species more difficult to be come at even than the Lice. Several Interpreters are of Opinion that the Word *Lice* does not answer כנע, and *Philo* who calls them *Gnats* *αἰνίαι*, describes them as a flying Sort of very active Vermin, which makes it probable that it was not possible for the Magicians to master any Quantity of them, so as to bring them forth when wanted.

It is not as easy, I dare say it is next to impossible to account for this unsuccessful

Attempt, if we suppose that the Magicians had been all along supported by a Force superior to the settled Course of Nature, and capable of transubstantiating Rods into living Creatures, or Water into Blood, &c. Is the Organization of Lice, or any other Insects, a more difficult Task than that of Frogs or Serpents? To suppose an extraordinary Interposition of Providence, to prevent the Devil from exerting this his natural Power of working Wonders, is nothing else, it seems, but throwing the whole Blame of *Pharaoh's* Obstinacy on God Almighty himself: For if such an Interposition was necessary to support the Credit of *Moses* and *Aaron*, then *Pharaoh* was in the right not to believe them till it appeared; and if it was not, then the Works of the Magicians must have been inferior to those of the Messengers of God, and such as to be accounted for independently of any supernatural Force, which is what we are contending for.

IV. I shall conclude this Dissertation with an Inquiry which comes of Course in Lieu of more direct Proofs, whenever there is any Doubt concerning a Matter of Fact. *Cui bono?* To what Purpose would *Pharaoh* have brought Magicians (taking that Word in the modern Acceptation) to oppose *Moses* and *Aaron*? According to the Heathenish System there was no God but had a Right

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Right to command, and to see even his Whims complied with by Mankind, because there was none but had Power enough to hurt those who would not submit. If *Moses* and *Aaron* were sent by a God, they must be obeyed. Thus there was no excusing the Non-compliance with their Message, but by disputing their being sent by a God; and this is what *Pharaoh* did, at least, what I take him to have done. At first he does not know who that *Jehovah* is that sends him Word to let *Israel* go; but as soon as he is told that it is *the God of the Hebrews* (*Exod. v. 3, 4, 17.*) he chideth *Moses* and *Aaron*, and looks upon their Message as an idle Story of their own contriving. Wherefore, says he, *do ye, Moses and Aaron, let the People from their Works.... ye are idle; ye are idle; therefore ye say, let us go and do Sacrifice to Jehovah.* To assign the Message he had received to the People's Idleness, was, if I am not mistaken, the plainest Declaration he could make, that he did not believe a Word of what he was told about a heavenly Command laid upon him. *Josephus* tells us, that the King made Game of it. *χλευάσαντος τὸ ἑσπερίως*, and, after seeing the Wonders, told *Moses* he was a wicked Man and a Deceiver: *πομπὴν .... ἐξ ἀπάτης τὰς ἀφ' οὗ πειρᾶται*; but that he was not the only one in *Egypt*

who knew how to perform those wonderful Things, wherewith it was easy to impose upon an unlearned Multitude, tho' not upon the wiser Sort. To this *Moses* answereth, that his Works differed from what the *Egyptian* Wisdom could perform, as a divine Operation from an human Contrivance, ὅσην τὰ δυνάμεις ἀνθρώπων and were in no Manner the Effect of Magic and Deception, but of the Providence and Power of God. Philo tells us that the very *Israclites*, when they felt their Condition altered for the worse, began openly to talk of those who adhered to *Moses* as of Impostors ἀπαλῶσι, and Men destitute of all Sense of Religion, as they seemed to tell Lies in the Name of God; ἐν τῷ δοκεῖν θεῷ κατὰ ψεύδιον, and after giving an Account how the Rods of the Magicians were swallowed up by *Aaron's*, he concludes thus. "The Suspicions of those who bore an ill Will to him were removed by this wonderful Sight, in such a Manner that they no more imagined what they had seen to have been the Effects of human Cunning, and Artifices contrived to deceive; but were sensible it had been done by the Power of God. ὡς μεγάλῃ νομίζουσιν ἀνθρώπων σοφισμάτα καὶ τέχνας ἵνα τὰ γινόμενα πεπλάσμιαι πρὸς ἀπᾶν, ἀλλὰ δυνάμει θεοτάτην τὴν τέλει αἴσθαι.

Now if *Pharaoh* took, or pretended to take, *Moses* and *Aaron* for Juglers, the properest,

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pereft, I dare fay, the only proper Method to fupport that Notion, was to call for People who could perform, by Jugling, the fame Wonders which they boasted of, as certain Tokens of a heavenly Legation. Tho' there had been Men in his Kingdom, who had Intereft enough with the Devil, to bring him upon the Stage when they pleased, he had no Occafion for them, upon this Emergency. They would rather have hurted his Caufe, and done Differvice to his Unbelief. For if the Neceffity of a Power fuperior to that of Men was once acknowledged to exhibit the Wonders which *Mofes* and *Aaron* worked, then it muft have been acknowledged alfo, that they were Meffengers of a Being vefted with fuch a Power; or, in other Words, of a God, which was the very Point in Difpute. Thus we may fee the Reason why *Mofes* did not tell *Pharaoh*, that his Magicians were no better than Juglers. He had no Occafion to fay it, when they themfelves pretended to no higher Title, and wanted no more than to rank him in their own Order. The propereft Way of answering was to do fomething, the fainteft Imitation of which fhould be far above the Reach of the moft refined Jugling, and we find *Mofes* chofe that Method rather than to argue. Thus his Conduct tallies exactly with  
the



the Hypothesis we have followed, which is not a small Presumption in its Favour.

Dublin, Novemb. 24, 1747.

## ARTICLE VI.

ΗΕΥΧΙΟΥ ΛΕΞΙΚΟΝ, &c.

*That is,*

(a) *The LEXICON of HESYCHIUS, with all the different Notes of learned Men upon it; both those that were not published before, and those that were, and which are now given more correctly than in their Originals: By John Alberti; who hath also added his own Observations. Folio. Leyden 1746. Tom. I.*

**T**HIS Volume of *Hesychius's* Lexicon contains the Eight first Letters of the Greek Alphabet; and it is so well and so correctly printed, and the Annotations are so good, that the Continuation of it is very impatiently waited for. I do not intend giving an Account of these Annotations; a few

(a) A&E. Erud. 1746. p. 575. — Bibl. rais. Tom. XXXVIII. p. 65.



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few that could be picked out were not sufficient to give the Reader any tolerable Notion of the Whole. I shall only say, that the Author, besides consulting the ancient Lexicons, Glossaries and *Greek* Scholiasts, as well as all the former Editions; the third especially, which was done at *Hagenaw* in 1521, and is in some respects better than *Schrevelius's* done at *Leyden* in 1668; as well as the only MSS of *Hesychius*, which is preserved in *St. Mark's* Library at *Venice*: besides consulting these, I say, he hath also gathered all the Remarks of learned Men scattered about in various Works; and hath got several Sets of *Hesychius* with marginal Annotations from *Ad. Junius*, *Scaliger*, *Pergerus*, *Valesius*, *Sopringius*, *Dan. Heinsius*, *Paumier*, *Grævius*, *Verwey*, *Munkerus*, *Jf. Vossius*, *Wolfius*, *Reland*, *Bernard*, *Cuper*, *Vlitius*, *Meiboom*, *Almeloween*, *Reiskius*, *Masovicius*, *Triller*, *Bruno*, *Kuster*, *Mausfac*, *Abresch*, *Wetstein*, *Walkenaar*, *Wesfelingen*, *Hemsterhuis*, and other eminent and learned Men, who have thought proper to write down their Observations as they occurred to them. All these Materials being in an able and diligent Hand, have contributed to make a complete Edition of this most useful Work.

We know that *Hesychius* was born at *Alexandria*, as he mentions this in his Dedicatory

catory Epistle, but at what Time is most uncertain ; all we can collect concerning this, is, that he must have flourished after the Time of the Emperor *Adrian*, as several of the Authors, whom, he says in his Epistle, that he compiled his Glossary from, were of that time ; and Mr. *Alberti* conjectures from some Expressions in this very Epistle, that it was written sometime in the latter End of the fourth Century.

Most learned Men have hitherto thought that *Hesychius* was a Christian, because in almost every Page of this Work you will find an Explication of some proper or common Name mentioned in the New Testament, or in the Septuagint. But Mr. *Alberti* looks upon all these, as Additions made afterwards to this Work ; and his Reason for thinking so is, that in the above-mentioned Dedicatory Epistle, *Hesychius* enumerating all the Grammarians, Poets, Orators, Physicians, Historians &c, from whom he had extracted his Glossary, he makes not the least Mention of either the Old or New Testament, which he undoubtedly would not have neglected to do, had he made Use of them, especially if he had been a Christian. This Observation of Mr. *Alberti* is strongly corroborated by another from the late learned Dr. *Bentley* ; viz. that *Hesychius* having promised in his Dedicatory Epistle, strictly

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6. Art. 6. Mar. 48, to Jun. 49. 157

to observe an Alphabetical Order ; he keeps very well his Promise with respect to all the Glosses, except only as to those which concern our sacred Books, and which are, either scattered about, or put at the End of each Letter ; which is a plain Indication, that they were not an original Part of the Work ; and that probably they were, first written in the Margin, and afterwards inserted into the Text.

I will probably give a completer Account of this Edition of *Hesychius*, when the second Volume comes out ; for the present, I shall say no more, unless it be, that nothing seems wanting to the perfecting of it, but the late learned Bishop *Pearson's* Annotations, which Mr. *Alberti* could not come at, as yet ; but he is in Hopes of being in Possession of them time enough to have them inserted at the End of the next Volume, and by way of Supplement.

## ARTICLE

## ARTICLE VII.

*A LETTER to the Journalist.*

*Dublin, Jan. 17, 1748.*

SIR,

I Have just read the Tenth Article in your last *Literary Journal* which you stile, *Some Observations on Mr. Chubb's posthumous Works*: And with which I was very well pleased; as I think you have given as much Satisfaction, in general, as the Nature of your Work will admit of. But as Truth is what, I apprehend, you aim at; I take the Liberty of giving you my Sentiments on the Interpretation of those Words of St. *John*, *τι ἡμῶν καὶ σοῦ, γυναι; ὅπου ἤξει ἡ ὥρα μου.* Which we translate, *Woman, what have I to do with thee? mine Hour is not yet come.*

I think you have assigned the true Reason, or, at least, the most probable one, for the Cause of our Saviour's working this Miracle. It is observed of St. *John*, that he came *neither eating nor drinking*; Whereas *Jesus came eating and drinking*. And accordingly we find, in order to shew that true Religion is very consistent with innocent Mirth, that *Jesus* with his Mother and Disciples, being invited

John ii. 1. to John ii. 11  
invited to a Marriage-feast, did not decline attending at this Festival : *And when they wanted Wine, the Mother of Jesus saith unto him, they have no Wine.* The Reason why the Mother of Jesus said this unto her Son, according to your Interpretation, was to remind him, that it was time to go away. But I do not agree with you therein, Because after our Saviour had said, *Woman, what have I to do with thee ? mine Hour is not yet come :* Or rather as I understand it, *Woman, what is that to you or me ? Is not mine Hour yet come ?* She, instead of going away, or pressing him to be gone, saith unto the Servants, *whatsoever he saith unto you do it.* It seems therefore more probable to me, that she had before experienced the Power of her Son in working Miracles, and being not a little proud of him, might judge this to be a proper Opportunity of manifesting his Abilities. And therefore spoke to Jesus, saying, *they have no Wine.* And Jesus saith unto her, *τί ἔγωγε καὶ σοὶ ; what is that to you or me ? οὐκ ἔστιν ἡ ὥρα μου ; Is not my Hour yet come ?* that is, is not my Hour yet come for me to be able to judge and act for myself, without your Direction ? But when she, knowing his Meekness, still persisted and said unto the Servants, *Whatsoever he saith unto you do it ;* He then gratified her by performing the Miracle, as related *John ii. 7,—11.*

The

The only Alteration this Interpretation makes in the Text is that of putting a Point of Interrogation at the End of the Sentence, as well as in the Middle of it. And every body knows, that the most ancient Manuscripts were not pointed. So that it is the Sense that must determine the Manner of Pointing.

It may indeed be objected, that St. *John* adds, *this Beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory; and his Disciples believed on him.* To which it may be answered; that his Mother might have seen him perform Miracles in private, though he had performed none in public before. For it is to be observed, that our Saviour at this Time was just entered on his one and thirtieth Year, being now thirty Years of Age complete. For he had been baptized in *Jordan* not long before, when (a) *he began to be about thirty Years of Age*; and it was upon his Return into *Galilee* after this, that he wrought this Beginning of Miracles at *Cana in Galilee*. And as thirty Years of Age was the Age of Manhood among the *Jews*, when their Names were allowed to be registred in the public Register, and that (b) Persons were permitted to attend upon the Altar, well might

*Jesus*

(a) *Luke* iii. 23.

(b) *Num.* iv. 3, 23, &c.

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*Jesus* say to his Mother, *is not mine Hour yet come?* And accordingly, we never hear any more of her Interposition in the Direction of his Conduct. It is likewise to be observed, that although his Mother might have seen *Jesus* perform Miracles, his Disciples had not; as he had at this time no Disciples but *Andrew, Peter, Simon* and *Nathaniel*, who had never seen him perform any Miracles, but had followed him barely upon the Authority of *John's* Testimony, when he said unto them, (c) *Behold the Lamb of God.* When they therefore saw *this Beginning of Miracles* publicly performed, by which *he manifested his Glory*, they believed on him.

And now that I am upon the Subject of Criticism, I shall mention two Pieces of Criticism more, which I shall take this Opportunity of communicating to the World by your Means. The first of which is on *Ezekiel xxvii. 11.* Where the Prophet, after mentioning the naval Strength of the City of *Tyre*, then takes Notice of her military Armaments, *The Men of Arvad*, says he, *within thine Army were upon thy Walls round about, and the Gammadims were in thy Towers; they banged their Shields upon thy Walls round about: they made thy Beauty*

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(c) *John i. 36, &c.*



perfect. The Translators of our Bible, not knowing what to make of the Word *Gammadims*, have wisely inserted the original Word here in the Translation, that every one may put what Interpretation he pleases upon it. The Authors of the Septuagint Version have rendered it *φύλακες* *Custodes*, Watchmen. But as the original Word *γὰρ* *Gammad* signifies a Cubit, this Word is rendered by *Clarius*, *Drusus*, &c. *Pygmaei*, i. e. Men not above a Cubit high. Upon which *Grotius* remarks, that such Warriors as those might do well enough upon their Towers, if the *Tyrians* had no Enemies to encounter but *Cranes*. The Difficulty therefore is to account, why these *Watchmen*, these Guardians of their Towers, should be described as *Pygmies*, or Persons not above the Height of a Cubit. The Reason of which appears from *Hirtius de Bello Hispanico*, Sect. 13. Where, mentioning one of the Towers of the Enemy being thrown down by *Cæsar's* Engines, he says, that five of the Enemy were destroyed thereby, and the little Boy that was placed there to watch the Engine. Whence it is manifest, that the Custom of employing little Boys for the Purpose of watching the Motions of those Engines, that were played against the Towers, was the Reason of these *φύλακες*, *Watchmen*, being called *Gammadims*. For this Observation the

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the World is obliged to the Earl of *Granard*, in whose instructing Conversation I had the Pleasure of hearing it.

The second Piece of Criticism which I shall trouble you with, at present, is on *Matth. xviii. 10.* Where our Saviour having called a Child unto him, and set him in the Midst of his Disciples, took an Opportunity from thence of recommending the Virtue of Humility to them, and warned them to avoid giving Offence by their Conduct even to one of those little ones. *Take heed therefore*, says he, according to our Translation, *that ye despise not one of these little Ones; for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven.* The Commentators, both ancient and modern, do consider these Angels to refer to the *Guardian Angels* of these Children, which are supposed to be in Heaven: And many are the Volumes upon this Subject of *Guardian Angels*, which this Text in *St. Matthew* hath produced, from the Days of *Barnabas* and *Origen*, and *Gregory Nyssen*, to our present Times. But according to my humble Apprehension, the Words of our Saviour mean no such Thing; For though I am no Enemy to the Doctrine of *Guardian Angels*, yet I do not see what they have to do in this Place, I therefore

take the Meaning of this Passage to be this : *Take heed that ye despise not one of these little ones ; for I say unto you that in Heaven their Spirits shall for ever behold the Face of my Father which is in Heaven.*

Whoever is versed in reading the New Testament in the Original, must know, that the Authors thereof, when they wrote in *Greek*, which was not their mother Tongue, and made Use of two Words which had sometime the same Meaning, frequently made Use of the same Words one for another, when they had not the same Meaning. Thus, for Example, in the two Words *Angel* and *Spirit*, which sometimes signified the same thing, as when St. *Paul*, in the Epistle to the (d) *Hebrews*, speaking of good *Angels*, says, *are they not ministring Spirits?* These Words are at other times put the one for the other, when their Signification is different, as for Example, when (e) *Peter* had been delivered out of Prison by an *Angel*, and went to the House of *Mary* the Mother of *John* and knocked at the Door ; the Damself who came to the Door and heard *Peter's* Voice, ran in and told how *Peter* stood before the Gate : And they who knew that *Peter* had been put into Prison, said unto her, *thou art mad.* But she constantly

(d) *Heb.* i. 13, 14.

(e) *Acts* xii. 11, &c.

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stantly affirming that it was *even so* : Then, said they, according to the Original, *it is his Angel*. Whereas it is plain they meant to say, that it was *his Ghost* or *his Spirit*. So, in like Manner, in the Verse before us, though the Words of the Evangelist literally signify, *for their Angels*, &c. yet it is probable, that our Saviour designed to say, *for their Spirits*, &c. It is likewise to be observed, that the Word *βλῆσθε*, which we translate *do behold*, equally signifies *shall behold*, and therefore I take the proper Translation of this Verse to be : *Take heed that ye despise not one of these little ones ; for their Spirits in Heaven shall behold the Face of my Father which is in Heaven*. That is, they have Souls to be saved as well as you.

I am,

SIR,

Your humble Servant, &c.

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ARTICLE

A R T I C L E VIII.

*The HISTORY and MEMOIRS of  
the PARIS ACADEMY of SCIENCES  
for the Year 1742. 12°. 2 Vol. Amst.  
1747.*

Among the great Variety of Articles contained in this most entertaining Book, I shall chuse the two following only, having Room for no more at present.

I. *Of a mollified Piece of Ivory.*

**M**R. *Hunauld* having, at a Meeting of the Academy, brought with him some Bones, which had been mollified in Vinegar; restored afterwards to their natural Hardness by being left for a while in Water; and mollified again in Vinegar: On this Occasion Mr. *Fouchy* related another Fact he had been Witness of, *viz*; that an Ivory Spoon which had been left in a Vessel full of Milk, and there forgotten for a great while; was when taken out, pliant as Leather. This Discovery the Academy thought proper to publish, by way of Hint to diligent Artists, and is here set down, in Hopes that it may turn to Account and be improved. It  
is

8. Art. 8. Mar. 48, to Jun. 49. 167

is probable Milk has that mollifying Quality only when it is grown sower and turn'd into a Kind of Vinegar.

II. Of Forming and Improving Plantations  
of Trees.

It is a general Opinion, that the best Preparation for planting of Trees is to clean your Land and till it well before you sow your Acorn or any other Seed ; but Mr. *Buffon*, who was formerly of the same Opinion, was convinced, from repeated Experiments, that it is an Error : His Discoveries he has imparted to the Royal Academy ; and I judged this, which may be looked upon as a Sequel to (a) former Accounts, one of the most useful Articles in this Journal.

Mr. *Buffon* sowed very considerable Spots of Ground with various Seeds of Trees, and made besides several Plantations with great Precaution ; ordering that all the Heath and wild Shrubs, or other Plants which he looked upon as noxious, should be rooted out carefully, the better to plough the Ground he wanted to have sow'd. But he was so far from reaping any Benefit from these careful Endeavours, from which

L 4 he

(a) See *Lit. Journ.* Vol. I. Part I. p- 13. Part II. p. 336.

he had expected the greatest Success, that, after a few Years he began to perceive, that his very Labour had been a considerable Hinderance to the Growth of his Plants, and had even caused the Loss of several.

He therefore, who has a Mind to rear a young Plantation of Trees, in any Soil whatever, must follow Nature, and begin by planting Shrubs and fixing Bushes, in order to shelter them from the Force of the Winds and defend them from either too great Heat or excessive Cold. A Spot of Ground already covered, or rather, half covered, with Heath and Shrubs, is a Wood half made, and has perhaps an Advantage of ten Years over a clean and well cultivated Piece of Land. This Assertion is grounded on the following Experiments.

Mr. *Buffon* has two Pieces of Land of about forty *Arpents*, (or twenty odd Acres) each; planted with Trees, which, in the Year 1742, when he wrote this, were of about nine Years Growth; and each is surrounded with Fir-trees. Of these two Pieces, one was a well-improved Field, which Mr. *Buffon* divided into several Parts; and had several of these Parts, some in the Middle, and others along the Fir-trees, sowed at the same time with Seeds of Trees; and  
now



8. Art. 8. Mar. 48, to Jun. 49. 169

now all the Parts in the Middle of this Piece of Land, are barren ; and every one of those that border on the Forest of Fir-trees are well stored. This Difference was not perceivable the first, nor even the second Year ; but the third he took Notice of a small Diminution in the Number of Trees, in the middle Part ; and having watched them close, he found that in each following Year, a great Number of them perished ; and the rest were almost utterly destroyed by the hard Frost in 1740 ; whereas those Plantations which are near the Forest of Fir-trees were all in 1742 in a flourishing Condition, being green, strong, thick, and about four or five Feet high ; and this Success is undoubtedly owing to the neighbouring Forest, which has sheltered them from the Inclemency of the Weather ; for what lies within five or six Perches from the Forest is in a most promising Condition ; but the Plantations are thinner in Proportion as they lie at a greater Distance from it, and those that are at the Distance of about twelve or fifteen Perches (*b*) are so destitute that you can hardly know of any Trees having been planted there, tho' the Soil is every where the same ; and tho' the Plantations were all made at the same time, and with the same Seeds.

Mr.

(*b*) The Perch has 22 Feet.

Mr. *Buffon* has had the Opportunity of repeating this Observation in larger Plantations ; having always found the middle Part of them barren, whatever Care had been taken to have that Part, every Year, planted a-new. To provide against which Inconveniency he got two Ditches to be made in each such Piece of Land, which Ditches cut one another, at right Angles, and along each of them he planted white Thorns, Poplars and other such Trees ; which, tho' a small Shelter, proved sufficient to preserve the young Trees along those Ditches ; and with that Expence he prevented the total Ruin of the greatest Parts of his Plantations.

The second Piece of Land of forty Acres, was the Year 1733, divided into two equal Parts ; one clear and well tilled, and the other untilled and covered with Furz and Thorns. Mr. *Buffon* had these two Pieces of Land sowed at the same time ; but as that which was covered with Furz could not be ploughed, he only threw the Acorn under the Furz, or in the uncovered Places, under the Grass, in Holes made with a Pick-axe ; and he had such small Hopes from it, that here the Acorn was deposited very sparingly, whereas in the other Part it was thrown in great Plenty ; but it answered quite contrary to his Expectation ; for the  
tilled

Art. 8. Mar. 48, to Jun. 49. 171

till'd Land was, indeed, the very first Year covered with young Oaks; but by Degrees these thinned, and the whole Plantation would be now reduced almost to nothing, were it not for the great Care he took to save some Remains of it. Whereas that which was covered with Thorns and Furz was already, in 1742, a little Wood of young Oaks, about five or six Feet high. This Experiment proves rather better than the former, how necessary Shelter is to the Preservation and Growth of young Plants; for Mr. *Buffon* preserved some of those that were in the unsheltered Field, only by planting in the Spring Slips of Poplars, and of white Thorns, which, after having taken Root, afforded the young Trees a Defence against the Intemperature of Weather, without which they must have been lost.

Mr. *Buffon* tried several Ways to make Shelter for Trees; but all were either too expensive, or too tedious, and therefore he found none equal to that already mentioned, *viz.* planting Slips of any Poplar; it must be observed however that these will do only in a moist Ground, and that in a dry Soil, you must make your Fences with Slips of Thorns, of Elder, or of the *Virginian Sumach*; the latter, above all, sprouts forth with such Quickness that one single Plant of it in your Garden will every Year afford

afford you wherewithal to supply one whole Plantation with Shelter, and the Roots of this Tree spread so wide that about twenty Feet of it in an Acre, will, at the End of three or four Years supply it with sufficient Shelter; you must only observe in the second Year to have it cut to the Ground, that it may bud forth more plentifully. Next to the Sumach the Aspin-Poplar is the best, as it sprouts forth to the Distance of forty or fifty Paces, and Mr. *Buffon* hath stocked with it several Parts of his Plantations, barely by cutting down several Aspins which chanced to be there. However, as the transplanting of this Tree is attended with great Difficulty, the Sumach is on that Account much preferable to it, and indeed to any Tree whatever, because it grows with less Trouble, and sooner, than any other; so quick is its Growth, that it will fill up a Piece of Land in a very short time; and besides its Roots lie very near the Surface of the Ground, and are therefore no Hindrance to the young Oaks which strike their's very deep. This is a very material Observation, that neither the Sumach, nor any of those Shrubs, or indifferent Kinds of Trees, such as the Aspin-Poplar, or Willow, can ever do the least Hurt to any of the good Kind, such as the Oak or the Beech Tree;

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Tree ; because these being weak only while they are young, pass that time under the Shelter of the others, and soon grow strong enough to smother whatever surrounds them.

It was not before a great Expence, Labour, and Loss of time, that Mr. *Buffon* got into the right Method of raising up a Plantation of young Trees. An Experiment, he made, greatly contributed to deceive him. At the same time that he sow'd his Acorns in the Fields, he got some also sowed in his Garden ; and while he left the others to Nature, he cultured these with all the Precautions Art could invent. In five Years the young Oaks in his Garden had got a Stem ten Feet high, and two and a Half in Diameter, and the Head was thick enough to afford Shelter against the Sun ; some even of these Trees have from the fifth Year given Fruit, which being sown, hath produced other Trees owing both their Birth and Strength to an assiduous and studied Culture. Whereas the Oaks planted at the same time in the wild Field were not, for the most Part, one Foot in Height and the strongest hardly two or three ; their Stem was about the Size of one's Finger, and looked so ill, that far from promising ever to produce any good Seed, it was a Matter of Doubt whether they should be

be even strong enough to preserve themselves. Flushed with this Success, the Author got a considerable Piece of Land in his Woods, which he cleared from all Incumbrances, ploughed two Feet and a Half deep, and manured in the same manner as if it had been for a Garden; and finding the Soil somewhat too strong, he got above two hundred Cart Loads of waste Timber, and Shavings of Wood, which he burn'd on it, and mixed the Ashes with the Mould. This Expencc was already above four times the Worth of a good Plantation; but it was an Experiment Mr. *Buffon* had set his Heart upon, and he was resolved to spare nothing to bring it to bear: But he was soon obliged to give over this favourite Undertaking; for the very next Spring a smart Frost killed the most Part of his young Plants.

[*To be continued.*]

ARTICLE

# ARTICLE IX.

*The SENIORITY of HOMER, with respect to HESIOD, prov'd from a Passage in the Theogonia ; by the Revd. Mr. S. V.*

**W**HETHER *Homer* or *Hesiod* be the most ancient, is a Point not as yet settled among the Learned : A Question of this Nature is to be determined either by the Reports of ancient Historians, which in this Case are uncertain and inconsistent ; or by some leading Characteristics in the Writings of the Authors themselves, of which Kind there is one obvious, express and decisive, to be found, from whence it is evident at first Sight, that *Hesiod* wrote, at least, if he did not live, after *Homer*. The Passage I mean is in the *Theogonia* of *Hesiod*, which I shall transcribe from the *Greek*, together with a literal Translation, in order to bring the Question down to the Judgment of an *English* Reader.

*Theogon. v. 36.*

Τὴν, Μουσῶν ἀρχόμεθα, ταὶ Διὶ πατρὶ  
ἱμενῶσαι, τίς ποτε μέγα ρόος ἐνδὸς Ὀλύμπῳ,  
ἔειπεν αἶψ' ὅντα, τὰ τ' ἰσόμενα, πρῶτ' ὄντα  
Φωνῇ Ο'MHPETΣΑΙ.

*First*



*First praise the Muses, who to Father Jove  
Hymning, delight his mighty Soul in Heav'n,  
And say, what is, and was, and is to come,  
In HOMER's Strain.*

Here *Ὅμηρος* might be rendered, *to Homerize*; being a Term derived from the Name of *Homer*, as *Pindaric*, *Sapphic*, *Anacreontic* Odes, from the Names of their respective Authors; and may signify either reciting *Homer's* Verses, or composing in his Stile.

That this is the true Interpretation of the Word, I presume

First, Because *Ὅμηρος* is not used by any one *Greek* Author in any one Sense that can take Place in this Passage: In the Lexicons, *ὀμηρεύω*, signifies to be an *Hostage*; and *ὀμνέω* to meet together in Person, but not to join in any one Act, which alone can serve the present Purpose, and justify the vulgar Translation, *voce concordantes*; with which the Commentators shew themselves plainly to be dissatisfied by the many forced Etymologies to which they have Recourse, to make out their Construction of the Phrase, *φῶνι Ὅμηρος*; for which I refer the Reader to *Le Clerc's Hesiod*; where he will smile to see the most learned Men perplexing

Art. 9. Mar. 48, to Jun. 49. 177

plexing themselves about the plainest Matter ; as if a future Critic, instead of deriving *Miltonic* Verse from *Milton*, should make it come from *mille toni*, a *thousand Notes*: i. e. *Varying, sonorous, tuneful, harmonious*, a very proper Epithet for Poetry ; which I could not help offering here to the Public, as a Sample of my happy Talent at Etymology.

Secondly, the Meaning of ὁμηρεῦσαι in particular ; together with the general Design of the whole Passage, is determined as strongly, as it is possible, by the Quotation of a Line from *Homer's Iliad*, immediately before :

*Hes. Theog.* 38.

Ἐριῦσαι τὰ τ' ἴοντα, τὰ τ' ἰσοόμενα, πρὸτ' ἴοντα φωνῇ  
ὁμηρεῦσαι.

*Hom. Iliad.* i. 70. (speaking of *Calchas*.)

Ὅς ᾗδ' ἔη τὰ τ' ἴοντα, τὰ τ' ἰσοόμενα, πρὸτ' ἴοντα.

Where *Hesiod* expressly points out *Homer*, by alluding to his own Words in the first Line, to his Name in the next, and to all his Poems at large, throughout the whole Panegyric upon the Muses, wherein most of the Gods, whom they are said to celebrate, are distinguished by their proper Epithets in *Homer*.

*Theog.* 11.

Ἵμνῶσαι Δία τ' Ἀιγίοχον, καὶ πότνιαν Ἥρην,  
Κέρην τ' Ἀιγίοχιο Διὸς, γλαυκῶπιν Ἀθήνην,

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Φοῖβόν τ' Ἀπόλλωνα, καὶ Ἀρτέμιον Ἰοχίαιραν,  
Ἡδὲ Ποσειδάωνα γαῖόχορον, ἑστίγαιον, &c.

Thus, I hope, I have sufficiently justified my Interpretation of ἱμνηεῖσαι, which may be considered either as a Term in common Use before the Time of *Hesiod*, or as one coin'd by himself upon this Occasion, by way of a Compliment to *Homer*, which I am inclined to believe, because it is not employed by any other Writer in this Sense.

While the learned Reader considers this Passage with an Eye to Chronology, the polite Reader will consider it in Point of Taste, and observe with Pleasure the Beauty, as well as Clearness, added by this Interpretation to this Part of the Poem, the Admiration of *Hesiod* for *Homer's* Writings, and the exquisite Compliment, that he pays him in this oblique Manner, exceeding any that was ever directed to him, or to any other Person.

For he feigns, as I shewed above, that the Muses not only sung in *Homer's* Stile; but sung his very Verses in Heaven before the Throne of *Jupiter*, a Fiction borrowed from the First Book of the *Iliad*, v. 602.

Οὐδ' ἔτι θυμὸς ἰδύνετο δαυτὸς ἴσσης,  
Οὐ μὲν φόρμιγγος περικαλλίος ἦν ἔχ' Ἀπόλλων,  
Μουσάωνδ', αἵ αἶνον, ἀμειβόμεναι ὅπ' ἀλλή.

Which

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Which last Hemistich is copied by *Hesiod*,  
with a small Variation :—

*Theog.* 67.

Ἄς τοι ἴσαι πρὸς Ὀλύμπῳ, ἀγαλλόμεναι ἐπὶ καλῇ.

And he frequently insinuates, that by the  
Muses he means nothing else but *Homer*  
himself, whose Person and Poems he de-  
scribes in the following elegant Lines.

*Theogon.* 98.

Ἐ, γάρ τις, καὶ πένθος ἔχων νεκροῖσι θυμῷ  
Ἄζηται κραδίη ἀκαχήμενος, ἀντάρ ἀοιδῆς  
Μουσῶν θεράπων κλέα προτίειν αἰθέρων  
Ἵμνησεν, μάκαρ δὲ τις, δὲ Ὀλύμπῳ ἔχουσιν,  
Αἰψ' ὅγε δυσφροσύνῃ ἐπιλήθεται, ὅδ' τι κηδίων  
Μίμνεται; ταχέως δὲ παρετραπὶ δῶρα θεῶν.

*For, in the Freshness of the sharpest Grief,  
Should any sink with Sorrow, but a Bard,  
The Muses' Minister, begin to sing*

*Th' illustrious Aëts of former Men on  
Earth,*

*Or Glory of the Gods, that live in Heav'n,  
Strait he forgets to sigh, his Cares are  
fled,*

*And smiling, he adores the Muses' Pow'r.*

In the Person of the Muses, he vindicates  
*Homer's* Fictions, from the Censures of the  
(a) Ignorant and Malicious.

M 2

*Theog.*

(a) Critics of those times.

*Theog.* 26.

Ποιμένες ἀγραυλοὶ, κακ' ἑλγυχία, γαστέρες οἶον,  
 Ἰθύνει ψεύδεια πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,  
 Ἰδμεν, δ' οὐτ' ἰδέσμεν, ἀληθεία μυθήσασθαι.

Where *μυθήσασθαι* ought not to be translated simply, *loqui*, as in the common Versions, but *fabulosè loqui*, or *fabulis involvere* ;

*Rude slandering Shepherds, greedy Mouths  
 alone ;  
 Know, Fiction we can give, in Shape of  
 Truth,  
 And Truth, tho' in the Dress of Fiction,  
 too.*

*Hesiod* is to be considered as an Imitator, as well as an Admirer of *Homer* : The Critics have taken Notice of many Lines borrowed from the *Iliad* ; but he is also very much indebted to the Hymns, particularly the Hymn to *Mercury*, from a Passage of which he seems to have taken the Hint of the *Theogonia*.

*Hom.* Hymn ad *Mercur.* v. 424.

τάχα δὲ λυγίως καθαρίζων  
 Γηρύντ' ἀμφοτάδην. ἱερὰτὴ δὲ οἱ ἴσπετο Φωνή,  
 Κραίνων ἀθανάτους· τί θεὸς καὶ γαῖαν ἐρημνὴν,  
 ὧς ταπρῶτα γνέσθιτο, καὶ ὡς λάχῃ μοῖρας ἱππῆος.

*Μνημοσύνης*

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Μνημοσύνη μὲν πρῶτα θῶν ἑγείραιν ἀοιδῶν,  
 Μητέρα Μεσάν. ἣ γὰρ λάχῃ Μαιάδος υἱόν.  
 Τὸς δὲ κατὰ πρόσθεσιν τι, καὶ ὡς γυγῆσσιν ἱκατος,  
 Ἀθάνατος ἑγείραι θιὲς Διὸς ἀγλαῶς υἱός,  
 Παντ' εἰπῶν κατὰ κοῦμοι, ἑπάλειοι, κιθαρίζων.

*Preluding sweetly with the tinkling  
 Strings,  
 He plays, and following with his charming  
 Voice,  
 Sings, how th' immortal Gods, and solid  
 Earth  
 In the Beginning sprung, and each re-  
 ceiv'd  
 His lawful Portion, and his proper Place.  
 First of the Gods was Memory extoll'd,  
 The Mother of the Muses, by whose Pow'r  
 Inspir'd, the Son of Maia learn'd to sing :  
 The rest, as next in Birth and Rank they  
 came,  
 Each living Deity, with Honour due  
 The lofty Son of Jove in Order prais'd,  
 While, trembling from his Arm, the Lyre  
 rejoin'd.*

Hesiod, in the same Manner, celebrates  
 in the first Place the Muses, as the Daugh-  
 ters of Memory, and Jove, i. e. Inspira-  
 tion :

M 3 Theog.

*Theog.* 54.

Τὰς ὃ Πιερὴ Κρονίδῃ τέκε πατὴρ μεγάροιο  
Μνημοσύνη.

And alludes visibly to the Lines above-mentioned in the following.

*Theog.* 105.

Κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲς ἕσσω,  
\*Οἱ γὰρ ἔξέγοντο, καὶ Οὐρανὸν ἀστερόεντος,  
\*Ἐκπατὶ δ' ὥς τὰ πρῶτα θεοὶ καὶ γαῖα γίνοντο.  
\*Ὡς τ' ἄφ' οὗτος δάσσαντο, καὶ ὥς τιμὰς δίδοντο,  
\*Ἡδὲ καὶ ὥς τὰ πρῶτα πολύπτυχοι ἔσχατοι Ὀλύμπου.

Where the Phrase, ὥς τὰ πρῶτα, &c., in both Authors, especially in *Hesiod*, is very remarkable, being almost Word for Word the same with the Introduction of the Book of *Genesis*, thence called *Bereſhith*; that is, IN THE BEGINNING.

Many Concordances more between the two Greek Poets might be produced; but I have said enough to prove the Seniority of *Homer*, and that by many Years; for I can hardly think, that *Hesiod* would have borrowed openly so much from an Author actually living, or lately dead: And *Homer* seems, by the Manner in which he is treated by *Hesiod*, to have been at this time in full Possession of that high Degree of Veneration, which has been paid him in all Ages, and denied him only by a few childish Cavillers,



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villers, who would try ancient Simplicity by modern Affectation ; like the Gentlemen of *Paris*, who are so accustomed to see the Ladies Faces coloured with artificial Vermilion, that they find the most blooming Complexion pale and lifeless without it.

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## ARTICLE X.

*A Supplement to the Dissertation on Matthew ii. 23. in the last Journal (a).*

**A**FTER having pointed out, in Answer to Mr. *Collins*, two Predictions to which St. *Matthew* referr'd ; namely, *Gen.* xlix. 26, and *Deut.* xxxiii. 16 : It will be of Importance to shew, that the *Jews* must, by their own Principles, allow them to relate to the *Messiah*.

It is (b) well known that they expect two Messiahs ; one a Son of *David*, a victorious Prince, who is to restore the Kingdom of *Israel* : The other, who is to precede him, a Son of *Joseph*, poor and of mean Extraction, a valiant, but unfortunate Leader, who is to be slain in a Battle against the wicked *Armillus*, and afterwards to be

M 4                      raised

(a) P. 94.      (b) Vid. *Buxtorf. Synog. Jud.* c. 36.

raised up again to Life by the Prophet *Elias*, and the *Messiah* Son of *David*.

Which latter Fiction must of Necessity have taken Rise from the last Blessings of *Jacob* and *Moses*, wherein alone it is given to understand, that the *Messiah* was to be a Son of *Joseph*; And it agrees besides with those two Passages in the minutest Circumstances, *Gen. xlix. 23.* *The Archers have sorely grieved or wounded him, and shot at him, and hated him: But his Bow abode in Strength, and the Arms of his Hands were made strong, by the Hands of the mighty one of Jacob.*

The (c) *Messiah* Son of *Joseph* is to rise in Arms, together with the Tribes of *Ephraim*, *Manasseh*, *Benjamin* and Part of *Gad*, which alludes plainly to *Deut. xxxiii. 17.*

*He shall push the People together to the Ends of the Earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

But the Authority which the (d) Rabbins produce for the foregoing Relations, is infinitely less plausible, being taken from *Isaiah (xxxii. 20.) Blessed are ye that sow beside all Waters, that send forth the Feet of the Ox and the Ass: Where, by the Feet of the Ox*

(c) Vid. *Buxtorf. Syn. Jud. c. 36.*

(d) Vid. *Huet. Dem. Ev. Prop. 9. ex Berosith Rabba, &c.*

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Ox they understand the *Messiah* Son of *Joseph*, because *Moses*, in his last Blessing upon *Joseph*, said, *his Glory is like the Firstling of a Bullock*; which seems to be an indirect Application of this Blessing to the *Messiah*, though they do not quote it for that Purpose.

The As's they construe to be the *Messiah* Son of *David*, who, according to *Zecharias*, was to ride upon an As; though in this the Rabbins differ, because it does not suit with his Character of a triumphant Monarch: Their representing either *Messiah*, under the Image of an As, might probably have given Occasion for the Reproach made them by the Heathens, of worshipping an Asses Head, which the Learned are so much at a Loss to account for.

From these Observations it is plain, that the *Jews* have all along considered the two Passages above-mentioned, as Prophecies relating to the *Messiah*; and understood from these; that he was to be a Son of *Joseph*, as well as a Son of *David*; which two Characteristics agree together to *Jesus*, in the only Sense in which they could agree to any one Person, by his being the Son of a Man called *Joseph*, and directly descended by his real and nominal Parent from *David*.

And, as if the *Jews* had resolved to furnish us with all the Characteristics of the *Messiah*,

*Messiah*, mentioned in the Scriptures, They call us *Christians* to this Day by the Name of *Nazarenes*, but with this Difference, that they change the Letter *Zain* into *Isadi*; by which while they hope to evade those Prophecies, where *Christ* is called (e) *Nazir*, or the *Nazarene*, they stumble headlong upon another as exprefs, and more uncontested in *Isaiah* xi. 1. Where he is called (f) *Netser*, or the *Branch*: *And there shall come a Rod out of the Stem of Jesse, and a BRANCH shall grow out of his Roots.* This I mention as a Matter of Curiosity, rather than as an Argument: I am contented, if I have satisfied the Reader, that St. *Matthew* had a Right to appeal to the two Passages in Question, in Favour of *Jesus*, since they were acknowledged by the *Jews* to relate particularly to the *Messiah*: For the Prophecies were intended only for the Conviction of the *Jews*, as the Miracles chiefly for the Conversion of the *Gentiles*.

S. V.

## ARTICLE

(e) נָזִיר:

(f) נֶטֶר.

A R T I C L E XI.

*A Letter to the Journalist, from the Author of the  
Essay on Ecclesiastical History.*

S I R,

WHEN I first engaged in this Work, I intended not to carry my Observations on Heretics and their Antagonists, any farther than was necessary to prove what I then advanced; viz. "that the Fathers seldom do Justice to Heretics, and are always inclined to credit whatever is reported to their Disadvantage; and that they have even carried Matters so far as to adopt Stories, which they must have known, or, at least, strongly suspected to be false." This Charge I hope to have made out to the Satisfaction of every unprejudiced Reader. I might stop here, and send you next my Proofs of the second Charge against the Fathers; viz. their too great "Readiness to receive, without proper Inquiry, what they thought advantageous, either to Christianity in general, or to some particular Tenets or Fancies of their own." But I have since altered my Scheme, on the two following Accounts.

1. It was an essential Part of it, (as I could make it appear from numerous Collections I have made) to shew that the Accounts given by the Fathers, of Miracles wrought in their time, are not to be relied on. This was to make the chief Part of the above-mentioned second Head; viz. the Credulity of the Fathers. But you know how I was prevented in this by Dr. Middleton: And though he has not exhausted the Subject, as I could easily prove; yet being deprived by him of Part of what I had to alledge; and besides having lately heard from one of your Friends, that you intended to engage in the *Middletonian* Controversy, I chuse to wait the Issue of it, and to close it with some Observations, in Case there be any Occasion for them:

And

And then I will send you the other Proofs of the Credulity of the Fathers I have collected, and make out my second Charge.

2dly, Did I break off now my Inquiries into the History of Heretics, that Part of my Work would remain imperfect, and be of little Service. I think it therefore adviseable, since I have already gone so far, to proceed quite through the six or seven first Centuries: Unless you should tell me, that your Readers begin to be tired of this Subject, or dislike the free Manner in which it is treated.

In that Case I shall immediately stop my Hand, and leave my Scheme unfinished. However, there is one Part of it I would by no Means leave behind, and that is, the Question, whether the Christian Religion can receive any Prejudice from Discoveries made as to the Credulity, or even the Disingenuity of some few of the Fathers of the Church. I think not; and my Reasons for it I am ready to put into your Hands, with full Leave to make whatever Use of them best suits your own Conveniency, though I should even be debarred the Opportunity of having my *Essay* continued in your Journal.

What is already in it, is, if I am not mistaken, sufficient to remove the Uneasiness several pious Christians have expressed, at reading, in our Histories of the Church, those shocking Accounts of so many abominable Heretics having appeared so early as the two first Centuries; and I hope they have received some Pleasure from their being made sensible, that those Heretics were neither so detestable, nor so numerous, as they had been made to believe. And the Hope of having in some Degree given that Satisfaction, were it only to some few chosen Minds, is to me a complete Reward for my past Labour, and full Encouragement to go on. You may judge I considered my *Essay* in this Light, when you read what I now send you for this Part of the Journal, and which is an Appendix to the former Articles.

I am, &c.

*The*

*The Essay on Ecclesiastical History continued.*

Of the NAZAREANS, CAINISTS, SETHIANS, ANTITACTES, ARCHONTICS, ELCESAITES, SECUNDIANS, PTOLEMAISTS, COLORBASIAN, HERACLEONIANS, and SEVERIANS.

HAVING hitherto examined what is related of the chief Heretics mentioned in the History of the Church; It is proper, before I proceed any farther, to take Notice of some others, who, tho' less generally known, were nevertheless as ill used as the former. I find, that the Fathers took several different Methods to indulge their Fancy for multiplying Heretics, which Methods may be all reduced into the two following.

1. Each Name, which a Sect had at any time been characterised by, became in their Hands the Name of a particular Sect.

And 2dly; every Man who had distinguished himself among his own heretical Sect, was afterwards honoured with a Place among the Heresiarchs, or Heads of Heretics.

In the first Class, we may place the *Nazareans*, the *Cainists*, the *Sethians*, the *Antitactes*, the *Archontics*, the *Elcesaites*, &c.

And in the second, the *Secundians*, the *Ptolemaists*, the *Colorbasians*, the *Heracleonians*, the *Severians*, &c.

The NAZAREANS were probably no others than the *Ebionites*, whom we have (a) already mentioned. It is known, that in the Beginning, the Christians went under the general Name of *Nazareans*, or *Nazarenes*; which Name was afterwards adapted to those only among the Jewish Converts, who were for keeping the *Mosaic* Rites. *Austin* (b) says, that the Successors of the *Nazareans* were condemned by the Decrees of the Apostolical Council at *Jerusalem*; and this is no small Confirmation

(a) *Lit. Jour.* Vol. II. P. ii. p. 104. (b) *Her.* ix



firmation of what was alledged on the Article (c) of the *Ebionites*; viz. that the *Nazareans*, or *Ebionites*, were those new Converts from *Judaism*, who wanted to force the Law of *Moses* upon their Brethren, the Converts from *Paganism*; And, if I am not greatly mistaken, (d) *Epiphanius* will be found the first Ecclesiastical Writer who distinguished the *Nazareans* from the *Ebionites*. He accordingly writes a very long Account of each of them, tho' he owns, at the same time, that they held much the same Tenets. What he adds, that they were more hated by the *Jews* than the other *Christians*, tho' they retained all the *Mosaic* Ceremonies, may be accounted for, from what we daily observe, that those who recede from a national Church on some Points only, give greater Offence than those who are at the greatest Distance from it: And therefore the *Ebionites*, or *Nazareans*, being born *Jews*, and keeping the Ceremonies of *Moses*, which made them appear as if they had still been *Jews*, and nevertheless agreeing in all other respects with the *Christians*, they must, of Course have been the direct Objects of the Abhorrence of their own Nation, who, says *Epiphanius*, used to curse them three times a Day. That they agreed with the *Christians* in all other Respects, besides observing the Ceremonies of the *Jews*, I have endeavoured to prove in the Article of the *Ebionites*; and I must now observe, that I have since found out with great Pleasure, that two very learned Gentlemen, whose Works I was not acquainted with when I wrote that Article, are of the same Opinion, and have endeavoured to set it beyond all reasonable Contradiction; I mean Mr. (e) *Rhenferd* and (f) Mr. *Langius*. Since therefore the *Nazareans* are the same with the *Ebionites*, I need not repeat what was said in  
that

(c) Lit. Journ. ub. sup. (d) *Hæc.* xxix. vid. et. *Mosheimii* Vind. antiq. Christian. Disciplinæ Sect. i. C. 6. Sect. 8. p. 140. seq. (e) Dissert. de fictis Judæorum & Judaizantium hæresibus. Op. Philol. p. 125. 4<sup>o</sup>. (f) In *Hæres.* Sect. i. and ii. Dissert. 4. p. 18.

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that Article to shew how greatly they were injured by the Fathers. I take at present no Notice of the Pseudo-Gospel according to the *Nazareans*, as I intend, in the third Part of this Essay, fully to treat of those spurious Writings; and proceed now to

The *CAINITES*. They were so called, because they are said to have held the Memory of *Cain* in great Veneration. This unjust Imputation, (g) as has been already observed, was grounded on the false Supposition, that they believed the Creator of this World to have been a wicked Being; and that of Course those he was displeased with, such as *Cain*, the *Sodomites*, &c. must have been better Men than those who had been favoured with his Approbation, such as, *Abel*, *Abraham*, &c. The Word *Cainites* is therefore nothing else but a Name charitably given to the *Marcionites* by our Herefologists; who are greatly puzzled in their Accounts of these *Cainites*. *Irenæus* (b) says, that from them sprung the *Valentinians*; and on the Contrary, (i) *Epiphanius* and *Theodoret* will have it that the *Cainites* were the Offspring of *Valentinus*. *Tertullian* (k) plainly shews that he knew not what to make of them, since he mixes them with the *Nicholaitans*; and it is observable, that *Eusebius* makes not the least Mention of them; which he no Doubt would have done, had they been known to him, or had he thought them different from the *Marcionites*. But *Epiphanius* shews himself more knowing than any of his Predecessors, and has a long Article about them; wherein he accuses them of much the same things he had already laid to the Charge of the *Carpocratians* and of the *Marcosians*, and which he also lays afterwards on the *Marcionites*; with this Addition, that when they were about some wicked Deed, they used to call upon some Angel, or *Æon*, and say: “O, such an Angel, here I do thy Work:

“ O

(g) Lit. Journ. Vol. IV. P. 2. p. 429. (b) Lib. i. c. 35. (i) *Hær.* xxxviii. *Theod.* *Hær.* fab. lib. i. c. 15. (k) *Præf.* c. 47.

"O great Power, I behave as thou likest." These horrid Accusations need not be confuted; and it is to me a Matter of great Wonder, how the modern Writers (*l*) on Ecclesiastical History could adopt such absurd Tales.

The **SETHIANS**. *Epiphanius* (*m*) who is, I believe, the first Ecclesiastical Writer who mentions them, speaks at first in a very uncertain Manner, as if he believed, that both the *Cainites* and the *Sethians* were already all at an End; tho' he adds, that, if his Memory fails him not, he thinks he has seen some of them when he was in *Egypt*. However, as he goes on, his Memory serves him better, and enables him to give an ample Description of those Heretics. By the Principles he ascribes to them, it is very uncertain whether they were *Christians* at all; or, if they were, I conjecture that they are no others than the *Basilidians*, whose Tenets we have already (*n*) enquired into; and who may have got the Name of *Sethians*, as making Use of the Book of *Seth*, which is in great Esteem in the East, especially among the *Sabaens* or *Sabians*, the oldest Sect in the World, and the first Worshippers of Images. These took their Name from *Sabius* the Son of *Seth*, from whom they pretend to have received a Book written by that Patriarch. "The *Sabaens*, says (*o*) *Herbelot*, who pretend to have received their Religion from *Seth*, bragg also of being in Possession of his Books, which are full of moral Instructions." *Basilides*, who had travelled through Part of the East, might have conversed with the *Sabaens*, and recommended to his Disciples the Book of *Seth*, which contained much the same Notions with his, on (*p*) the great Lord of all, the Creation of the World, and its Government, by Means of Angels. To have represented this fairly, would not have served the Purpose of an Heresiologist; and

(*l*) *Basnagii Annal. Polit. Eccles. Tom. II. p. 143. & mult. al.* (*m*) *Hæc. xxxix.* (*n*) *Lit. Journ. Vol. III. P. 2. p. 170.* (*o*) *Bibliothèque Orient. in Sabi.* (*p*) *Vid. Pocock Spec. Hist. Arab. p. 140.*

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and therefore it was convenient, in order to make of the *Setbians* a Sect a-part, to form a kind of Romance, and to adorn it with whatever might raise the Attention of the orthodox Reader; representing them (q) as a Set of wicked Wretches, who worshipped *Seth*, whom they looked upon as *Jesus Christ* the Son of God; and whose Life was nothing but a continued Scene of Diffoluteness.

The ANTITACTES, or *Opponents* (from ἀντιτάκται, to oppose;) were so called, because they are said to have taught, that we are to oppose the Creator of the World, who, being malevolent, had introduced Evil into it, contrary to the Intention of the supreme and good God. These were undoubtedly the *Basilidians*, who, as was observed in its proper Place, were falsely accused of having said that the Creator of this World was the Author of Evil; They are also said to have (s) taught, that the more successfully to oppose the Author of the *Mosaic* Law, it is proper to fall into all sort of Debauchery, because he forbid it. This is plainly a Consequence drawn by their Antagonists, and which follows naturally from the Principle imputed to them; for, if they looked upon the Author of the Old Testament, as a malevolent Being, and were bound in Duty to oppose him, they could not do it more effectually than by freely committing those Actions he had prohibited in his Law. But the bare Mention of this Consequence is sufficient to expose it. I shall only add, that it is surprising how *Clemens* of *Alexandria*, from whom it is taken, could imagine they rejected the Old Testament, since he, at the same time, accused them (t) of having corrupted it, by a false Punctuation: For a Man who looks upon a Book as the Production of the Devil, will not, of Course, take any Pains, either to correct or corrupt it.

The ARCHONTICKS were so called, because they ascribed the Formation of this World to *Archangels*; and this alone shews, that if they were *Christians*, they

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must

(q) *Epiphan.* ub. sup. (r) *Lit. Jour.* ub. sup. (s) *Clem. Alex. Strom.* III. p. 439. (t) P. 444.

must be ranked among, either the *Basiliidians*, or the *Marcionites*, or the *Marcofians*, who were all equally *Archonticks*: I say, if they were *Christians*; for *Epiphanius* (u) gives great Room to doubt of it, by saying, they were sprung from the *Ophites*, whom, (x) we have proved from *Origen*, to have been mere Pagans and very great Enemies to the Name of *Jesus*. What *Epiphanius* adds, that they delighted in Lewdness, cannot be relied upon, as it is his never-failing Charge against all Heretics whatsoever.

What the *ELCESAITES*, otherwise called *SAMPSEANS*, were, is most uncertain. *Eusebius* (y) says, that they rejected *St. Paul's* Epistles; if so, they might be ranked among the *Ebionites*, who, on account of their Attachment to the old *Jewish* Ceremonies, were greatly averse to that zealous Assertor of *Christian* Liberty. *Epiphanius* (z) confirms the same Opinion of them, by saying, that they chiefly adhered to the Practices of the *Jews*; But it by his calling them (a) *Ἡλιακοί*, he meant, that they were *Worshippers of the Sun*, as *Scaliger* (b) explains it, they certainly could not be *Ebionites*, as these must have been, of all *Christian* Converts, the most averse to Idolatry. What *Epiphanius* adds, that they were neither *Jews*, nor *Pagans*, nor *Christians*, and, in short, that they were nothing, shews, that he did not know what to make of them; and it were hard for him to have known it, since (c) *Eusebius* says, that this Sect was *fifted in its Birth*, which he fixes in *Origen's* Time. And yet about 140 Years after, *Epiphanius* pretends to have seen one of two Women, whom these People held in such Veneration, as to follow them in Crouds wherever they went, and to gather up the Dust of their Feet, and their very Spittle, to serve as Preservatives against various Diseases. Till our Herefologists can be made to agree better

(u) *Her.* xl. p. 299.  
p. 181.

(y) *Hist. Eccl.* lib. vi. c. 38.

(x) *Her.* liii.

(a) *Solares*, of, or belonging to, the Sun.

(b) *Elench.* c. 27.

(c) *Ub.* sup.

(x) *Lit. Journ.* Vol. V. P. i.

(z) *Her.*

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ter, I believe no great Dependance can be had on any thing they mention.

I said, that the Fathers, to encrease the Number of Heresiarchs, hardly ever failed of considering in that Light every Man who had been eminent in his own heretical Sect; and I have placed in this third Class, the *Secundians*, the *Ptolemaists*, the *Colorbassians*, the *Heraclionians* and the *Severians*. As almost every one of these belonged to the same Sect, I shall be very short in my Account of them.

The *SECUNDIANS*, were so called from one *Secundus* a Disciple of *Valentinus*. It were not worth while making of him a Head of Heretics, (*d*) since he retained all his Master's Tenets, with this Difference only, that he divided his *Æons* into two Classes, calling the first by the Name of *Light*, and the second by the Name of *Darkness*; And, as in making this Division he had made Use of the Expressions *right* and *left*, *Epiphanius*, who labours at confuting him, does it by this wise Observation; (*e*) that between right and left, there ought to be something; and from hence deduces the Doctrine of the Trinity. Had any Heretic argued in the same Manner, his Name would hardly have been handed down to Posterity.

The *PTOLEMAISTS* owe their Name to one *Ptolemy*, who was also a Disciple of *Valentinus*, and the *Flower of the Valentinian School*, according to (*f*) *Irenæus*; *Epiphanius* (*g*) also says, that *Ptolemy* had greatly the Advantage over his Masters as to his Learning. Tho' he is said (*h*) to have added a great deal to their System of Divinity, yet I cannot find any material Difference; and shall therefore refer the Reader to the Account before given (*i*) of *Valentinus*. One thing only deserves being taken Notice of, and that is, *Ptolemy's* Opinion (*k*) of the *Pentateuch*; (*l*) for which he has been

N 2

greatly

(*d*) *Epiph. Her. xxxii. vid. et. Iren. lib. i. c. 5. and Augst. Her. xii.* (*e*) *Ibid.* (*f*) *Libri I. Præf.*

(*g*) *Her. xxxiii.* (*h*) *Epiph. ibid.* (*i*) *Lit. Jour. Vol. IV. P. i. p. 198.* (*k*) *Epiph. ub. sup.* (*l*) *Legem Mosaicam maledictis incescit, says Cave; Sæc. Gnost. an. 150.*



greatly censured. He divided it into three Parts: One Part only he looked upon as a Revelation from God; viz; the ten Commandments, and some other Precepts founded upon them. The second Part he wholly ascribed to *Moses*; and this he grounded on the Answer *Jesus* made to the *Pharisees* (m) when they asked him, *why Moses had commanded to give a Writing of Divorcement?* &c.—*Jesus* answered, *Moses, because of the Hardness of your Hearts, suffered you to put away your Wives: but from the Beginning it was not so* (n). Which Answer *Ptolemy* took as implying a Disapprobation that such a thing should have been suffered, and which undoubtedly he would not have disapproved, had he thought it was a divine Permission; tho', at the same time, he excuses *Moses* as much as he can, by laying the chief Blame on the *Hardness of Heart* of the *Jews*. In the third Part were included some things which he thought the Elders among the *Jews*, perhaps from the time of *Moses*, and for some Centuries after, had taken upon them to insert in that sacred Book. *Epiphanius* says, that by these Things added by the Elders, *Ptolemy* meant what our Saviour mentions in *St. Matthew* ch. vth. But, as these things are not contained in the *Pentateuch*, it is not probable *Ptolemy* ever affirmed, that they were; and therefore he must have meant something else: And this very Imputation is sufficient to make me suspect, that the pretended Letter from *Ptolemy*, in which these things are contained, and which *Epiphanius* hath put at full Length in his Work, is not genuine; tho' the good Father confutes it with all his Might, and laughs at his heretical Antagonist, for having considered that, which never was in the *Pentateuch*, as being Part of it.

The *COLORBASIAN*s got this Appellation from one *Colorbasus*, who, according to (o) *Irenæus*, made his Appearance before the Heresiarch *Marcus*; whereas (p) *Epiphanius*, (q) *Austin* and (r) *Theodoret* will have him

(m) *Matth.* xix.  
(p) *Hæc.* xxxv.  
c. 12.

(n) *Ibid.*  
(q) *Hæc.* xv.

(o) *Lib.* i. c. 10.  
(r) *Hæc.* Fab. i.



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him to have been a Disciple of *Marcus*, and almost entirely in his Master's Notions. He must therefore be classed among the (s) *Marcosians*.

The HERACLEONITES were so named from one *Heracleon*, a Disciple of *Marcus*, and as wicked as him, if we believe (t) *Epiphanius*; but, according to (u) *Irenæus* and (v) *Tertullian*, he appeared before *Marcus*, and was a Disciple of *Valentinus* (x), from whom he differed, *not in Sense, but in Words only*; there was therefore no Occasion to make of him and his Followers a separate Sect from the *Valentinian*. They are said to have (y) practised a kind of *Extreme unction*, made with Oil, Water, and Balm, which was performed with some certain strange Words, or Names of superior Powers, or *Æons*, and designed to render the Man thus anointed, invisible to those superior Powers. This Ceremony in Appearance so ridiculous, may, I apprehend, without any great Pains be reconciled to common Sense; and, for that Purpose, we need only remember; (z) that the *Valentinians* meant nothing more by the Names of their *Æons*, but to represent the different Perfections, Operations, or Dispensations of the supreme Being; and take Notice besides, that among the strange Names related by *Epiphanius*, that of *Jesus of Nazareth* is to be found; and from these two Facts, I believe it will follow; that the *Heracleonites* were guilty of no other Crime than that of complying with the Custom of the primitive Church, thus expressed by St. *James*: (a) *Is any Man sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with Oyl in the Name of the Lord.* Instead therefore of desiring to make the dying Man invisible to superior Powers; (or

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rather

(s) See Lit. Jour. Vol. III. P. i. p. 184. xxxvi.

(u) Lib. ii. c. 4.

(t) *Hæc.* In *Val.* c. 4.

(x) *Tertul.* Præf. 49. vid. et. *Clem. Alex.* Strom. iv. p. 366.

(y) *Epiph.* ub. sup.

(z) Lit. Journ. Art. *Valentinus*.

(a) VI. 14.

rather to the Perfections of God, and to his Son *Jesus Christ* ; ) which would be excessively absurd and wicked ; I imagine, that, on the Contrary, they purposed to recommend him to those Powers, or Attributes, much in the same Manner, as a dying Man may be recommended among us, to the Grace and Mercy of God, through *Jesus Christ*.

It is hardly possible to discover from History, who the SEVERIANS were. One *Severus*, from whom they got their Name, is said to have taught, that the World had been created by *Æons*, subordinate to the Supreme Being, or rather emanative from him ; which, as hath been proved before (*b*), was the Hypothesis of *Basilides*. But what (*c*) *Epiphanius* adds, that the *Severians* worshipped Serpents, inclines me to think, that they were not *Christians*, but ought to be ranked among the *Ophites*. He says, that, according to *Severus*, one of those *Æons*, he who was the Author of Evil, was turned out of Heaven by a superior Power ; that he came on Earth, and assumed the Shape of a Serpent ; and that, in Honour to him, the *Severians* had always with them some Figures of Serpents. But this may be put with another idle Story of his ; viz ; that the same *Æon* had criminal Conversation with a Woman ; which Story seems to be borrowed from that of *Simon* with his *Helena* ; with this Difference only, that *Simon's* Mistress was a spiritual Virtue ; whereas *Severus's* was either the Earth itself, or belonged to it.

[*To be continued.*]

(*b*) Lit. Jour. Vol. III. P. ii. p. 181.  
(*d*) Lit. Jour. Vol. IV. P. ii. p. 181.

(*c*) *Har.* xlv.

Art. 12. Mar. 48, 20 Jun. 49. 199

## ARTICLE XII.

*Les M Œ U R S.*

*That is to say,*

### MANNERS, or MORALS.

12°. Amst. 1748 : pag. 390 ; besides the Preliminary Discourse pag. 40.

**T**HIS Book, first printed in *France*, and soon after reprinted in *Holland*, has afforded Matter for Conversation throughout *Europe* ; especially these few Months past, that the Author is said to have been put into the dreadful Prison for State-criminals in *Paris*, called *la Bastille*.

By the Title he has prefixed to his Performance, he does not mean to confine himself to external Actions ; but in the word *Manners*, (or rather *Morals*) he includes both the Principles of our Conduct and the Result of those Principles, or the outward Appearances ; and purposes to give a short, but complete, System of Morality, divided into three Parts, as it comprehends all our Duties towards—God—ourselves—and our Fellow-Creatures.

This System he deduces from the Law of Nature only, judging it sufficient for that Purpose ; and says, he intends that his Book should be read by *Mohammedans* as well as by Christians, and that he writes for the four Parts of the World.

An Attempt to shew how far natural Religion leads us to the Means of promoting our Happiness here and hereafter, and what Support it affords in the Pursuit of them, is in itself laudable ; But I humbly apprehend that it ceases to be such, if he who makes this Attempt should pretend to be acquainted with Christi-

nity, and should at the same time, give shrewd Hints, that he thinks it of no Service, as to Morality. Is it not ungrateful thus to discard the Friend, from whom we have received our best Light and greatest Assistance? Yet, it is only reading this, or any other of the Systems pretended to be grounded on the Light of Nature alone, to be convinced that the best Part of them, that which enforces the Performance of our Duty from Motives fit to determine a rational Mind, is chiefly taken from the Gospel. The Certainty of a future Life is undoubtedly the main Support of Virtue in this, and where, but in the Religion of *Jesus*, do we meet with that Certainty? This, I think, the Author of *Manners* ought to have acknowledged, since he grounds all his Exhortations to a virtuous Course of Life on the Belief of Rewards and Punishments in a future State; which Belief he could get no where else but from that Religion, from which he apparently disclaims all Assistance. I must however do him the Justice to say, that he speaks more moderately of our Religion than most of the Writers on the Side of Deism; and that, tho' he never mentions any of our Saviour's Discourses, but by way of Illustration, yet he always does it with some Tokens of Approbation, and never cavils at any of them. He does not indeed pay the same Regard to the whole Revelation; *Moses*, in particular, he takes great Liberties with. Observing, for Instance, that this great Legislator does not prescribe the Love of God in his famous Tables (*a*), he adds; "But how could that be expected? as he had painted him so terrible, so cruel and so distrustful, that People, bigotted to the Doctrine of their Legislator, could not go beyond dreading of him, and must have worshipped him, much in the same Manner as they worshipped at *Rome* the mischievous Goddess (*b*) *Feris*, with whom it was dangerous to be at Variance."

I believe

(*a*) P. 318.

(*b*) She had her Temple on Mount *Palatine*. See *Cicero de natura Deorum*, lib. iii. c. 25.

Art. 12. Mar. 48, to Jun. 49. 201

I believe every Body, even those that are not inclined to think well of the *Mosaical* Dispensation, will allow this to be an indecent Comparison ; the more so, as *Moses*, in several Places, makes a Duty of the Love of God.

What the Author says of *Abraham*, may also have given Offence, tho' not so justly, as the Action he blames is not praised in Scripture ; I mean what is related, *Genes.* xii. and xx, of *Abraham's* desiring *Sarah* his Wife to say, that she was his Sister — “ Tho' she might be related to him (c), says our Author, it was still a Breach of Sincerity : To say, that she was his Sister, implied, that she was not his Wife, and it was accordingly what he desired should be believed. It is argued in his Justification, that he apprehended from both *Pharaoh* and *Abimelech*, that they might put him to Death, to possess the beautiful *Sarah* without Controul. What then ! had this Father of Believers so little Faith, so small a Dependance on his God, as not to think him able to preserve his Life, unless he should provide to his own Safety by an Untruth ? And what kind of Lie was this ? Such as was a Temptation to the first that saw his Wife to pretend to her. I do not know in what Light this Passage of *Abraham's* Life appears to *Spanish* Husbands, but I believe it would meet with more Apologists in *France*.”

He seems also not to approve what is called the Law of Retaliation, and thinks it not grounded on the Law of Nature. “ I do not apprehend (d) says he, that this holy Law, (of Nature,) which breathes nothing but social Goodness, Sweetness and Indulgence, can allow that Wickedness should be repelled by Wickedness, and Murder punished by Murder. I never could be persuaded that God permits Men to destroy one another. If a Citizen disturbs the public Peace, prevent his doing it again ; which may be  
“ effected

“ effected without putting him to an ignominious  
“ Death.”

In his Preliminary Discourse, the Author seems so well resolved to write cautiously, that he even flatters himself with escaping the being put into (e) the *Index*. But, contrary to his Hopes, much worse has befallen him. Nor do I conceive how he could expect to avoid the Censure of his Superiors, since, besides the Instances already mentioned, of the Freedom with which he treats Revelation, he gives several more of the thorough Contempt he has for Monkery, and opposes the *Roman-Catholic* Practices to the Religion of *Jesus*, in such a Manner as must have incensed the whole Body of the Clergy in *France* against him. “ The Founder of  
“ the Christian Religion, (f) says he, told his Disciples,  
“ that he is a true Lover of God, who does what he  
“ commanded ; But they have fancied, that to do  
“ more than he prescribes is shewing still a greater  
“ Love for him.—He will have them to pray to God,  
“ and give him ‘I hanks ; and they have thought, that  
“ Perfection consists in forbearing from all Manner of  
“ Work. From hence arose all those pious-idle-Men,  
“ who, pretending to be thoroughly consecrated to  
“ the Service of God, are nothing more in Society  
“ than criminal Incumbrances. —He disproves too  
“ great a Fondness for Riches, and in Consequence, they  
“ imagined that Poverty was a valuable Qualification.  
“ Hence that Swarm of troublesome Mendicants ; mere  
“ Drones, feeding on the Substance of industrious  
“ Bees. — He forbids Adultery, ravishing and Subor-  
“ nation ; and this Defence made them conceit that a  
“ thorough Forbearance from the married State was what  
“ he meant to recommend. They did not dare to convert  
“ Matrimony into a Crime ; but, what comes much  
“ to the same thing, they made a Virtue of Celibacy ;  
“ forgetting, no Doubt, that their Master had cursed  
“ a Fig-tree

(e) *Index Expurgatorius*, or a Catalogue of prohibited Books in the Church of *Rome*. (f) P. 12.

Art. 12. Mar. 48, to Jun. 49. 203

“ a Fig-tree, for that very Reason, that it resembled  
“ a Virgin.—Lastly, he censures Sloth and Sensuality.  
“ And what is the Effect this moral Command has on  
“ them ? They fall into Fits ; arm themselves with  
“ Whips, Scourges and sharp Irons ; and with Self-  
“ cruelty, unmercifully mangle themselves, as did the  
“ Prophets of *Baal* before *Elijah*. Could you do any  
“ thing worse ye unhappy Phreneticks, tho’ you had  
“ chosen for your God that malevolent Spirit, whom  
“ you call the Devil ?”

Thus he lashes Superstition, and the Abettors of it,  
even the best among them ; for Instance (*g*),— speak-  
ing of those Breaches of Honesty, which are considered  
as such by few People, and pass with the Generality for  
necessary Prudence ; he introduces a Monk ; “ who  
“ in all Respects is an honest Man, except in this,  
“ that he presents to the Public, Relics, Agnus’, and  
“ Scapularies, as fit Objects for their Worship, tho’,  
“ in his own Mind, he sets no greater Value on them  
“ than they deserve ; but every Man of his Gown  
“ does the same, and he would think himself a false  
“ Brother, should he refuse to be an Accomplice of  
“ theirs.”

He also exclaims, with great Indignation, against  
that wicked Zeal, Persecution ; and strongly recom-  
mends Firmness of Mind in any Trial of the Kind.  
“ While you are tied to a Wood-Pile by those Zealots,  
“ who put People to Death under a Pretence of Re-  
“ ligion, your Life is still in your own Possession, and  
“ the Barbarians are satisfied to break your Bonds, if  
“ you will but consent to tell Lies, and to betray your own  
“ Sentiments. Beware of this strange Clemency ! that  
“ which they require of you is much worse than what  
“ they were going to make you suffer.” It is to be  
hoped, that the Author practises now this Lesson, as  
far, at least, as may enable him to bear patiently the  
Loss of his Liberty. He adds (*b*), that “ the Spirit  
“ of

(*g*) P. 202.

(*b*) P. 349.



“ of Persecution, prevailing among all the religious Sects which divide the World, is owing to this ; that none of them is grafted on the Religion of Nature, which would have proved such an inexhaustible Source of Humanity, as would have made of all Mankind a Society of Friends.” This requires Explication. If the Author means, that Persecutors, of whatever Denomination they be, and whenever they persecute, act in direct Opposition to the Law of Nature, he asserts an undeniable Truth. But if he intended to represent natural Religion, as the only one that forbids Persecution, and to deny the same of Christianity, he certainly was wrong ; for the Gospel fully ratifies the Law of Nature in this, as well as in all other Respects ; and besides enforces this with all the Motives that can possibly have Weight on an honest and benevolent Mind. To say, that the Christian Religion allows of a persecuting Spirit, because all Christian Sects have been, more or less, guilty of it, were as unjust as to father on the Law of Nature all the Crimes, that were ever perpetrated by People professing themselves subject to it. The Law is not unjust, because it is often infringed. And I think myself entitled, as a Christian, to complain of this Wrong done to Christianity by all Writers against it, as of a flagrant Injustice. What would we not say against a Foreigner, who, after reading in one of our News-Papers, the Account of a Man wickedly murdered in some Part of this Kingdom, should infer that our Laws do not forbid Murder ? I hope such an unfair Judgment will not be deemed less criminal, because Christianity is the Object of it.

Tho’ the free Manner with which this Author speaks of the Revealed Religion in general, and of the Ministers of it in his own Communion in particular, must have drawn upon him the Resentment of the Government in *France* ; yet I believe the Characters he draws, to enliven the Description of the several Vices he would

would have Men to forsake, have given a much greater Offence ; as he owns, that his Pictures are not mere ideal ones, but copied from Nature. And tho' he pretends to have given no distinct Description of any of his Originals ; tho' he promises, that their Names shall be a deep Secret, and protests against all the Keys that People may imagine to have found out, it is enough he should have declared, that each Picture had an Original, to set every curious Reader on making Applications. And he has given them full Room to exert their Sagacity ; for he spares neither Rank nor Sex ; and exposes, by Turns, the Follies of Ministers of State, Lords, Generals, Receivers of the King's Revenue, Bishops, Judges ; the Wickedness of some Men eminent in their several Professions, or of some others grown rich or powerful ; as well as the Foibles of several Ladies of Distinction. For the Satisfaction of the Reader, I shall give him a few Instances of this Part of our Author's Performance.

In the Article against Ambition, he observes, that Ministers of State always reward their Dependents for the bad Actions they have required of them, more than for any good Deed, and that it is reasonable they should do so, because a Man's Character being of a much higher Value than his Life, he who tramples his own Honour under Foot for the Service of a great Man does more for him, than the Man who spills his own Blood to defend him. The latter only exposes his Body ; but the former loses his Soul : (i) Then he adds ; " Why is *Polydamas* knighted ? Because he had " the Complaisance to commit a Murder. Many " times, 'tis probable, did his trembling Arm fail " him, when he was just prepared to give the fatal " Blow, but at last he triumphed over the Scruples " of his wavering Conscience. What Reward is great " enough for such a Sacrifice ? Perhaps you would expect the same for having saved the Life of a Citizen. " But what did this cost you ? Are not you well paid " from

“ from the inexpressible Pleasure of having done  
 “ it? No Doubt, but you would chuse to meet every  
 “ Day with a thousand such Opportunities. Do not  
 “ therefore envy the Fate of *Polydamas*; you have  
 “ got much more than he did; and you have hazarded  
 “ nothing that can be put in Parallel with what he has  
 “ lost.”

Speaking against Drunkenness, he alledges the  
 Example of a Lord, of a Judge, and of a Prelate.  
 (k) “ The Lord, *says he*, who lately killed himself by  
 “ an Excess of the Kind, was more famous by his  
 “ Drunkenness than by his noble Titles, which were  
 “ of a modern Date: Wine, that treacherous Li-  
 “ quor, with which he was so delighted, poisoned  
 “ him. But, tho’ dead, he still preaches So-  
 “ briety; his Memory alone teaches all those  
 “ who know how he lived, to what a low Pitch even a  
 “ great Man may sink, when nothing raises his Emu-  
 “ lation, but the whimsical Honour of drinking well,  
 “ or rather drinking a great deal.

“ However, we have living Preachers enough  
 “ of the Kind still left amongst us. Have not we  
 “ still under our Eyes the Senator *Eupotimus*, that  
 “ organised Tun, who does nothing on Earth but  
 “ drink, sleep and judge. See how he staggers as  
 “ he goes into Court; hear him snoring as soon as  
 “ he has taken his Seat; follow him when in the Mid-  
 “ dle of a Plea, which appears to him too minute, he  
 “ runs, while it is going on, from Court to a  
 “ Drinking Room; watch him, when in the Night  
 “ he is carried Home, senseless, bruised, pale  
 “ and all covered over with Blood, from the many  
 “ Falls he got. Do you want any thing more to make  
 “ you detest Intemperance, and despise Drunkards?”

“ See the illustrious *Diognetes*, that Prelate, eminent  
 “ both by his Rank and by his Birth; he is so enervat-  
 “ ed, feeble and cripple, that he can no longer trace  
 “ in the Air with his Fingers, those sacred Hierogly-  
 “ phs

" phics, called Blessings by the devout Vulgar ; his  
 " Legs bending under him, his two motionless Arms,  
 " a dead Weight hanging on his Sides, are a powerful  
 " Lesson against the sad Effects of Debauchery. Per-  
 " haps you will say, that it is not to the Excesses in  
 " eating and drinking only, that he is indebted for the  
 " dismal Condition he is in ; this I will not dispute  
 " with you ; it is one Lesson more."

Tho' the Author exposes Vice, wherever he finds  
 it, yet he will have a proper Decorum to be observed,  
 and censures those that refuse to pay a dignified Man  
 the Respect due to his Rank. "*Hippias* (1), you  
 " say, is a heavy Man, without either Parts, Probity  
 " or Judgment. Formerly dressed in a despicable  
 " Monk's Habit, he was creeping in an obscure Clois-  
 " ter, and deservedly lost in the Monkish Crowd. The  
 " Government of his Monastery being become vacant  
 " by the Death of the Chief ; a busy Bigot Woman,  
 " whose Conscience he directed, undertook to set  
 " him off with that small Dignity ; but she failed in  
 " the Attempt, and *Hippias* was not even judged ca-  
 " pable of being at the Head of a Herd of Monks.  
 " The humble-penitent Lady, piqued at this Disap-  
 " pointment, took an odd way of revenging herself ;  
 " she got a Bishoprick for her Director. Take from  
 " *Hippias*, say you, his Cross and his Rochet, and  
 " nothing will remain, but a Fool, not deserving one  
 " Look from a thinking Man. I allow it. But he is  
 " actually in Possession of this Cross and Rochet, and  
 " that deserves, at least, from you, a respectful Salute.  
 " Such a Trifle is not worth making you uneasy, and  
 " you have my full Leave to do nothing more, and to  
 " refuse him your Esteem."

There are some of the Author's Pictures, which  
 can possibly be applied but to one Man, raised to a cer-  
 tain Post. Such is the following, introduced to give  
 an Instance of that mistaken Ambition, which makes  
 him who is governed by it, to crawl, with a View to  
 rise, in the same Manner as Serpents press the Ground

" with

with their Belly to take a Leap. “ *Orgastus* (*m*)  
 “ is rough, wild, voluptuous, vain and wicked.  
 “ He knows nothing, and yet decides. He is ac-  
 “ quainted with neither Justice nor Laws ; but  
 “ the Want of these is supplied by his Whims. He  
 “ mildly bears any Affront, but knows how to make  
 “ himself Amends on Men, rendered helpless by  
 “ their Misfortunes. A Place becomes vacant ; that  
 “ odious Post (*n*), which gives him, who fills it, no  
 “ other Power, but that of conferring Misery on his  
 “ Fellow-Citizens. *Orgastus* obtains it, and was in-  
 “ deed the fittest Man for it. An imperious way of  
 “ speaking fits this Station ; and he is proud and  
 “ haughty. His Business in it is to inflict Punishments ;  
 “ and he is hard-hearted and inexorable. His Pro-  
 “ ceedings must be arbitrary ; and none can better suit  
 “ the fanciful Taste of a whimsical Judge. You  
 “ would, no Doubt, be greatly astonished, if *Or-  
 “ gastus* was to be deprived of an Employment for  
 “ which he is so well qualified. Could he answer bet-  
 “ ter the Expectations of those who conferred it upon  
 “ him ? Is he ever remiss in doing all the Mischief re-  
 “ quired of him ? Does not he do it with Firmness,  
 “ with Taste, without Shame or Remorse ? What  
 “ Man therefore better deserves to keep his Place ; or  
 “ to lose it, but only in Exchange for a higher Station ?”

The Bounds of an Abstract will not allow me to give  
 any more Samples of the many Pictures interspersed  
 in this Book ; besides they are partly lost upon us, who  
 are out of the Way of knowing whether they have any  
 known Originals : I shall therefore give but one more,  
 and proceed to something else.

The Author gives the following Sketch of a famous  
 modern Poet's Character (*o*) : “ *Callimachus* is the  
 “ Poet *à la Mode* ; he turns well a Verse ; but Na-  
 “ ture, as it were exhausted, by the Production of his  
 “ Understanding, hath placed neither Goodness nor  
 “ Probity in his Heart.”

Mr.

(*m*) P. 93.  
 (*o*) P. 82.

(*n*) What this Post is, I know not.

Art. 12. Mar. 48, to Jun. 49. 209

Mr. Skelton in his (p) *Deism revealed*, thinks that this bewitching Book, as he calls it, is of the most dangerous Tendency. "Never, says he, did Libertinism appear with an Aspect so engaging, with a Mien so charming, or in a Dress so genteel, as this Writer has given it. His Words are steeped in Honey; his Periods polished off with the greatest Exactness; his Sentiments covered with the most delicate Gilding; his Reflections, Descriptions, Characters seasoned up with Wit and Elegance, to the most exalted Palate; above all, his Principles are so sweet and soothing, that they enter into a sensual Heart, like an Enchantment, and, rising from thence through the Imagination, seize the Judgment, and captivate the Will." People, who have read this Book throughout will hardly know it again from this Description; and I cannot help thinking that Mr. Skelton did not understand it well, for Want of being acquainted enough with the *French Language*, or that he was misled by an unskilled Interpreter. That there is a great deal of Wit in it; I shall readily allow; tho' I am much mistaken, if in that Respect, it deserves the high Encomium above-mentioned; for the Style seems to me to be somewhat affected, and, I think, flattens after the fifty first Pages: But that it conveys any poisonous Principles, in Point of Morality, is what I did not find: On the Contrary, he insists, from Beginning to End, on the strictest and most extensive Rules of Virtue and Decency, and perhaps even to Excess in some Places. What confirms me in the Opinion, that Mr. Skelton did not understand the Author of *Manners display'd*, is his charging him with teaching, "that a Man and Woman might live together, without any Vow or Ceremony, if they love each other, and part when they cease to do so." This Charge cannot easily be made to agree with the following Words of our Author: "To keep Society in good

VOL. V. PART II. O "Order,

“ Order, it was proper that Marriage should be an  
 “ Engagement for Life ; and Nature itself seems to  
 “ have established it as a Law . . . . The civil Laws  
 “ which have prescribed that a Marriage should be per-  
 “ formed with Solemnity, do but confirm the Law of  
 “ Nature with regard to its Perpetuity ; in making it  
 “ more authentical, they also render it more difficult  
 “ to be dissolved. A secret and concealed Engagement  
 “ might easily be broken ; but when it is contracted  
 “ in the Presence of credible Witnesses, cemented by  
 “ paternal Authority, authorised by the Laws of the  
 “ Land, and consecrated by Religion, what Strength  
 “ does it not gather from these united Circumstan-  
 “ ces ?”

The Author, it is true, thinks, that, according to the Law of Nature, Divorce might be granted in more Cases than are allowed in several Countries ; but the Determination of these Cases he does not leave to the Fancy of any private Couple ; but to the Legislature, which alone has a Right to judge of these Matters ; and with this Restriction, the Author's Opinion can be attended with no evil Consequence.

What he says (g) on external Worship is more liable to Exceptions. He grants the Necessity and Expediency of outward Signs to express what is in the Mind, and will have all these Signs to be in themselves indifferent and allowable, provided the Meaning put upon them by those that use them, be not contrary to the Law of Nature. Thus far, I believe may be allowed : But he adds, that “ perhaps God is not more  
 “ displeased with the Variety of Worships tendered  
 “ him in all the different Religions, than he is, that  
 “ in the Church of *Rome*, some Religious Orders  
 “ should read over their Morning Service in the Middle  
 “ of the Night, and others at any time in the Fore-  
 “ noon.” I believe he would not scruple to allow, that a superstitious Worship is against the Law of Nature ; and if so, he cannot, agreeably to this Principle, think that the Almighty is pleased with all the  
 Worships



Art. 13. Mar. 48, to Jun. 49. 211

Worships established throughout the whole World, because several of them are indeed excessively superstitious. And I believe it may be proved, that a Man who looks upon the Worship established in the Country he lives in, as extremely superstitious, and knows of another Country, where a much more rational and purer Worship is settled, that such a Man, I say, must, even according to the Principles of natural Religion, forsake his own Country, to go where his Conscience may be more at Ease.

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### A R T I C L E XIII.

MEDICA SACRA : *five de Morbis insignioribus qui in Bibliis memorantur Commentarius.*

*That is to say,*

Of SACRED PHYSICS, *or a Commentary on the most remarkable Disorders mentioned in the Bible.* By Dr. RICHARD MEAD. 8°. London. pag. 108 ; *besides the Preface of pag. 19.*

TO give a complete Account of this Work, were acting contrary to the express Desire of the Author, who has given a (a) Caution against its being translated into *English*. I shall therefore say no more than may be necessary to raise the Curiosity of the Reader.

Dr. Mead, extremely well known in the polite and learned World, and one of the most eminent in the

O 2

Profession

(a) Si quis Libri hujusce Anglicam versionem suscipiat, non tantum, me invito, id se facturum sciat ; sed etiam contra jus illud equitable, quo de re sua, prout libeat, statuere unicuique conceditur. *Pref. p. 16.*

“ Order, it was proper that Marriage should be an  
 “ Engagement for Life ; and Nature itself seems to  
 “ have established it as a Law . . . . The civil Laws  
 “ which have prescribed that a Marriage should be per-  
 “ formed with Solemnity, do but confirm the Law of  
 “ Nature with regard to its Perpetuity ; in making it  
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Of SACRED PHYSICS, *or a Commentary on the most remarkable Disorders mentioned in the Bible.* By Dr. RICHARD MEAD. 8°. London. pag. 108 ; *besides the Preface of pag. 19.*

TO give a complete Account of this Work, were acting contrary to the express Desire of the Author, who has given a (a) Caution against its being translated into *English*. I shall therefore say no more than may be necessary to raise the Curiosity of the Reader.

Dr. Mead, extremely well known in the polite and learned World, and one of the most eminent in the

O 2

Profession

(a) Si quis Libri hujusce Anglicam versionem suscipiat, non tantum, me invito, id se facturum sciat ; sed etiam contra jus illud equitable, quo de re sua, prout libeat, statuere unicuique conceditur. *Præf. p. 16.*

Profession of Physics, hath discharged the Duties of it, with the greatest Applause and Success, these fifty Years past; and being now obliged, on Account of his great Age, to withdraw from publick Business, he thinks himself still accountable for the Manner in which he fills up the Time of his Retirement, and endeavours to do it in such way as may prove serviceable, without being too burthensome to him: To this noble Spirit is the present Performance due.

It treats of the following Distempers. 1. *Jobi morbus.* 2. *Lepra morbus.* 3. *Regis Sauli morbus.* 4. *Jorami regis morbus.* 5. *Ezekiæ regis morbus.* 6. *Senectus morbus.* 7. *Nabuchodonosoris regis morbus.* 8. *Paralysis.* 9. *De dæmoniis.* 10. *De lunaticis.* 11. *Sanguinis muliebris profluvium.* 12. *Debilitas dorsi cum spina rigida.* 13. *Christi sanguineus sudor.* 14. *Morbus Judæ.* 15. *Regis Herodis morbus.*

The chief Purport of this Book is to account for all these Disorders in a natural Way; as well as to point out the proper Method of treating those that may be afflicted with the like. Perhaps the religious Reader may startle at the Mention of this Undertaking and be afraid, lest the Cause of Religion should be hurt by it. To remove this Prejudice, it is proper to observe, that the Question is fairly debated by a Man who seems to be thoroughly convinced of the Truth of Christianity, and to have this holy Religion sincerely at Heart; but who, at the same time, is of Opinion, that Truth wants not more the Assistance of Error, than a Face, naturally fair, requires painting. Besides, Dr. *Mead's* Opinion, as to *Dæmoniis*, at least, is not new, and has been advanced already by several eminent Divines, and, among others, by the very learned (*b*) *Mede*. Nor does the Author conceive the Reason why others contend so much for the Truth of the common Opinion about *Dæmoniis*, as if the Cures of ordinary Distempers performed in an Instant, and at the bare Word of *Jesus Christ*, were not as great

(b) Works of *Jos. Mede*. Lond. 1677. Disc. vi.

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great Miracles as the expelling of Devils out of a Man's Body. He observes, that it was customary, not only with the *Jews*, but with other Nations too, to ascribe to superior Powers whatever they could not account for, or what was out of their known Course of Nature. But, lest I should trespass on the Bounds prescribed by our Author, I am obliged to refer the Reader to the Book itself, and conclude this Article with one Observation.

It is alledged, in favour of the common Doctrine concerning *Dæmoniacs*, that, if it had been a mistaken Opinion of the *Jews*, our Saviour would not have failed endeavouring to free them from such an Error. But I own, that this Objection does not strike me. The Purpose of our Saviour's coming into the World, was to set Mankind aright as to Matters of the greatest Moment; which Scheme seems to me to imply, that he was not to concern himself about Opinions which being deeply rooted in People's Minds, and having not an immediate Relation to his main Point, could not be touched, without throwing perhaps an invincible Obstacle in his Way, and destroying the very End of his Mission.

It will, I believe, be granted, that the superstitious Belief of Witchcraft, which hath prevailed in the World for so many Ages, was of a more dangerous Nature, than that upon which it was grounded, the Belief of *Dæmoniacs* having appeared in our Saviour's Time; and yet, upon Supposition that our Reformers in the sixteenth Century had seen the Absurdity of it, I doubt very much, whether it would have been consistent with Prudence, that they should have meddled with it. When I speak of Prudence, I do not mean with respect to themselves, or to what they might have suffered from the furious Zeal of a bigotted Multitude; but I mean, that Prudence which will hinder a wise and good Man from taking Notice of Trifles, which might, if he did it, obstruct the Success of his generous Schemes for the Good of Mankind.

## ARTICLE XIV.

FREE and CANDID DISQUISITIONS *relating to the CHURCH of ENGLAND, and the Means of advancing RELIGION therein. Addressed to the GOVERNING POWERS in CHURCH and STATE; and more immediately directed to the Two Houses of CONVOCA- TION.* Lond. 1749. Octav. pag. 367.

AS no human Institutions can be so perfect, as completely to answer all Exigencies, it is in the very Nature of those Institutions, not only to be susceptible of Amendment, but also to stand in Need of such Alterations as a Variety of Circumstances may, and must necessarily, require. This Rule is general, and admits of no exceptions, because nothing perfect can possibly come from mere Men. And refusing to reform, or improve any Scheme, or Establishment, whether it be civil or religious, implies a Declaration that such a Scheme is look'd upon, as being either of a higher than human Origin, or else too bad to be mended. The Bible alone is above receiving any Improvement, as being the Work of Men inspired by the Spirit of God; the same cannot be said of any Liturgy whatever, and therefore offering any Amendments to the Liturgy of the Church of *England*, provided it be done in a suitable Manner, is rather a Mark of Respect than of Disrespect, because it shews a good Opinion of, and a Concern for it, from those who make that Offer. In this Light, the Authors of these *Free and candid Disquisitions* desire, and, in my humble Opinion, really deserve, to be considered. As Clergymen and dutiful Sons of the Church, they earnestly  
with

wish to see it flourish ; and with the greatest Humility and Decency point out some Imperfections, the abolishing of which, in their Opinion, would remove the greatest Part of those Prejudices so obnoxious to its Welfare, and effectually promote the Interest of true Christianity. I hope that an Abstract of this important Performance, done with the same Dispositions, will be neither offensive to my Superiors, nor unacceptable to the Generality of my Readers.

These *Free and candid Disquisitions* are the Joint-work of several Clergymen, who lamenting the general Decay of Piety, considered the most proper Method to revive it : Their Thoughts on this Subject they committed to Writing, and in the Year 1746, presented the Work to a certain great Prelate, begging his Lordship to lay it before the Convocation ; but having heard nothing about it since, they judged it proper to leave a Copy they had kept, in the Hands of some Gentlemen, with full power to do with it whatever they thought proper ; accordingly these Gentlemen have published it. And tho' it containeth nothing of which the Authors need be ashamed, yet they, as well as their Editors, have declined setting their Names to it ; for which the latter make the following Apology in their Preface : “ Were all Men of Letters, what they ought to be, calm and dispassionate, ingenuous and candid, we should not hesitate a Moment to set our Names to this Preface, nor would the Authors, we believe, to set theirs to the Work. For, bating this, neither they nor we can see any Reason, why a Work so calculated for the public Benefit, should not be supported with Names made equally public ; if indeed that can be supposed to be of any Avail to set forward the good Design :— Which yet is sometimes found to be best done without any Names.”

It is with due Submission to the Governors of the Church, that our Authors propose to them such Alterations as they think serviceable to it : This they do with such Moderation as never to decide any Question ;



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but modestly introduce them all, by way of Queries, on the following Heads.

### I. *With respect to our TRANSLATION of the BIBLE.*

“ Whether that Translation, (after so many elaborate  
“ and successful Researches since it was first made) does  
“ appear to be in all respects the most exact and accu-  
“ rate, and the most worthy to be retained as the  
“ Standard of divine Truth.” Several learned Men  
(a) think we greatly want a better; and our Au-  
thors justly observe, that “ we deal with no Book as  
“ we do with our Bible. Since the Improvement of  
“ our Language, and the Refinement of our Taste in  
“ Literature, we see what just and beautiful Versions  
“ are bestowed on other Books of Antiquity; — the  
“ Sense of the Authors express’d with the greatest  
“ Clearness; their Spirit and Genius with the greatest  
“ Force; and their Matter and Subject adorned with  
“ all the Elegance and Grandeur, that our Language  
“ will afford. — Our sacred Books alone, the most  
“ ancient and most valuable of any, are not allowed  
“ this reasonable Favor; nor indeed have even common  
“ Justice done them, tho’ they so loudly demand it,  
“ and the Times make it so absolutely necessary they  
“ should have it.”

It were also very proper — that they should be put  
into a better Order, the historical Part all together,  
&c. — That they should be divided into more con-  
venient Sections and Chapters, the present Division hav-  
ing been done in a dark Age by Cardinal *Hugo* —  
and that better Arguments should be placed at the Head  
of each Division; with a few proper Notes, as is done  
in Mr. *Ostervald’s French Bible*. Our Authors men-  
tion with Applause some foreign Translations especially  
the *German Translation by Luther*, printed at *Weimars*,  
with Notes; and some late *French Translations*, (mean-  
ing,

(a) Dr. Robert Gell, Mr. *Ostervald*, Bp. *Hutchinson*, Dr.  
*Law*, Mr. *Howell*, Mr. *Johnson*, Mr. *Arnold*, Mr. *Kennicott*,  
Mr. *Blackwall*, Dr. *Grey*, and especially Mr. *Le Cene*.

ing, I suppose, the New Testament by *Messieurs de Beausobre* and *Lenfant*, and Mr. *Le Clerc's*;) as well as several approved Specimens of the same kind in *English*; all which they consider as seasonable Preparatives to the great *Désign* they recommend (*b*).

## II. Of the LITURGY; and

### 1. Of the too great Length of the Sunday Morning Service.

“ Whether it be necessary that the three Services ordinarily appointed for *Sundays* and *Holydays* in the Morning, should continue distinct, and yet be used as if they were but one?”—— And “ might not the Substance of the three be contracted into one; and so the Whole not only made shorter, but thereby rendered the more agreeable, and perhaps, in consequence, the more improving to our Congregations?” Our Authors observe —— “ that most of the Matter and Contents of our Liturgy being in themselves truly excellent, and confessed to be so by all impartial Judges; it is the Opinion of some very sensible Men, who have accurately examined it with this View, that out of the Whole, in its several Parts, there might, with no very extraordinary Skill, and with some ordinary Pains, be formed a Liturgy every way complete and unexceptionable; all Impropriety of Method and Diction, all Redundancy and Superfluity of Matter, and whatever else may give just Offence, and prevent the accession of other Protestants, and their Union with ourselves, being removed out of the Way; or, at least, so tempered and modelled, that as little Offence as possible may remain.

“ It was thought that the Reform in 1689, if it had then taken Place, would have brought in the major Part of the Dissenters to the Communion of the Church.

(*b*) Pag. 12—21. and pag. 242.

“ Church. And we,” (*add our Authors*) “ continue to think so to this Day ; hoping with Bp. Burnet, that the Corrections, that were then agreed to by a Deputation of Bishops and Divines, will, at some time or other, be better entertained than they were then. — Men of candid and generous Minds have ever since been wishing, expecting and wondering. And they hope that threescore Years Observation may have ripened our Judgment and bettered our Temper.”

Upon this Head, our Authors ask — Whether it were not proper to keep the Litany (*with proper Amendments,*) for *Fridays and Wednesdays* only, for which Days it was first designed, and not for the *Sunday* ? — Whether saying the Lord’s Prayer once be not sufficient ? — Whether one Creed also be not enough ? And insinuate, that the Apostles Creed being the most simple, is also preferable. — Whether the Epistles and Gospels be not unnecessary after the two Lessons of the Day ; And whether it be proper to read any Part of the Communion-Service, when there is no Communion <sup>(c)</sup> &c ? And they observe, that — the general Confession is repeated in other Words in several of the Collects, as well as in the Communion-Office — That the Suffrages or alternate Petitions before and after the Lord’s Prayer in the first Service coincide with several Petitions in the Litany — That several Parts of the Second Office coincide with the Collect of the Day — That the Prayers for the King, Clergy and People are the same in Substance in the two first Services — And that there is no Occasion for repeating twice over the same Collect in the Morning Service.

## II. *Of Alterations and Amendments in the Liturgy, and especially as to the Morning and Evening Services.*

Quæries — Whether it were not proper that a few select Psalms only should be read before the Congregation ?

gregation? and that others, such as the 109th and the like, should be struck out intirely?—Whether the Psalms for particular Occasions might not be better chosen? the two Psalms for *Whitsunday*-Evening Service, for Instance, having no Relation to the particular Subject of the Day — Whether proper Psalms ought not to be appointed by the Church to be sung in particular Occasions? — Whether it be not high time to give a fair Dismission to the old Version of our singing Psalms, and to make a new one? — Whether Lessons for particular Occasions might not be better chosen? for Instance, they chose before the Reformation *Zechar. ix.*, probably to countenance the Doctrine of Purgatory, *limbus patrum*, &c; and the Lessons taken from the Levitical Books, Genealogies, and several others, seem not to be very proper; some also break too short; others too abruptly, and others are too long — Whether it were not proper to have Canticles, or some Passages of the New Testament; instead of many Psalms? (d) — Whether the Absolution be not improper, and unnecessary? (e) — Whether it were not proper to make use of the Word *Minister* instead of that of *Priest*? — Whether, instead of the (f) Words *deadly Sin*, in the Litany, it were not better to put these, *grievous Sin*? — And, Whether there be not several other things in that Office which require Emendation? (Here they decline specifying any Particulars) (g).

### III. Of the Athanasian Creed.

Our Authors are extremely cautious lest they should give Offence, and to prevent it as much as lies in their power, they prepare the Way to a few modest Quæries on this Subject by declaring that they unfeignedly assent

(d) P. 64—93.      (e) P. 243. taken from Lord Bacon's  
 Address to King James.      (f) P. 247.      (g) P.  
 120.

assent to the *Athanasian Creed*, on the Whole. Then they ask—"Is that Creed (which has been the Occasion of so much unchristian Altercation in almost every Part of *Christendom*) of such great Benefit and Importance to be read in our Churches, as some have contended? Is it so plain and intelligible, as to be truly useful and edifying to a Congregation? For *that*, we suppose, (next to making Profession of our Faith therein) is one great End of reading it in public: And yet how few are there in Comparison, who have any Notion of what they are reading? And if they have little or none about it, as is plainly but unhappily the Case with the Bulk of our Congregations, is the Intent of their reading it answered? Can it be necessary, or even congruous, that any thing should be considered as a public Declaration of Faith, which is so much above the Capacities of most, who read it? How then shall he that occupieth the Room of the Unlearned, say *Amen* to what he heareth or readeth, seeing he understandeth not what is uttered either by himself, or others?"

For these Reasons our Authors think that it were better not to enjoin the reading of this Creed; tho' they would consent that it should remain in the Liturgy, and this, as far as I can understand it, lest that its being left out should give too great Offence to the Admirers of it, and perhaps drive them to a Separation. Thus what they offer here, is a Kind of mediating Scheme, which they think, would be relished by a great many true Sons of the Church, and they quote to that Purpose some of the most eminent Men in it, who have expressed their Desire that Protestants should keep up as much as they possibly can to the Expressions of Scripture, and avoid with the greatest Care School-Divinity Terms, as being of no other Service than to raise a Spirit of Contention and perpetuate Disputes. Out of the many Passages they extract out of the Writings of great Divines in our Church, I shall only mention

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mention the three following from Bp. *Croft*, Dr. *Hammond* and Dr. *Cudworth* ——— The first says (b):

“ There hath not been a greater Plague to Christian  
 “ Religion, than School-Divinity; where Men take  
 “ upon them to propose new Questions, make nice  
 “ Distinctions and rash Conclusions of divine Matters  
 “ ——— Had that most prudent and pious *Constantine*,  
 “ the first and best of Christian Emperors, pursued  
 “ his own Intentions, to suppress all new Disputes and  
 “ all new Questions of God the Son, both *homoousian*  
 “ and *homoiousian*, and commanded all to acquiesce in  
 “ the very *Scripture Expressions*, without any Addition;  
 “ I am confident the *Arian* Heresy had sooner  
 “ expired. ——— But when Christian Doctors fell  
 “ cunningly disputing, introducing new Forms of  
 “ Speech, and nice Expressions of their own Coin-  
 “ ing, some approving, some opposing them; great  
 “ Discords, Wars and Confusions soon followed?”

Dr. *Hammond* expresses himself on the same Subject,  
 in the following Manner: “ If we would propose no  
 “ larger Catalogue of *credenda* to be believed by All,  
 “ than the *Apostles Creed* ——— doth propose; ———  
 “ I am confident there would be less *bating* and *damning*  
 “ one another (which is most ordinarily for Opinions;  
 “ more *Piety* and *Charity*, and so (more) true  
 “ *Christianity* among Christians and Protestants than  
 “ hitherto hath been met with.” — And Dr. *Cudworth*;  
 “ ——— Surely the Way to Heaven, that *Christ* hath  
 “ taught us, is plain and easy, if we have but honest  
 “ Hearts. We need not many Criticisms, many  
 “ School-Distinctions, to come to a right Under-  
 “ standing of it. Surely *Christ* came not to ensnare  
 “ and entangle us with captious Niceties, and to  
 “ puzzle our Heads with deep Speculations, and lead  
 “ us thro’ hard and craggy Notions into the Kingdom  
 “ of Heaven. I persuade myself, that no Man shall  
 “ ever be kept out of Heaven, for not comprehending  
 “ Mysteries, that were beyond the Reach of his  
 “ shallow

“ shallow Understanding, if he had but an honest and  
 “ good Heart ready to comply with *Christ's* Command-  
 “ ments.”

The most eminent Men in the Church have expressed their great Dislike to the *condemnatory Clauses*. Archbp. Tillotson, speaking of this Creed, used to say, *I wish we were once well rid of it*. It seems, indeed, to be expressed so obscurely, that the Abettors of most Schemes may, some Way or other, find their Account in it, and damn one another cordially, if they be not otherwise restrained by a more gentle and Christian-like Spirit. And this is the chief and greatest Objection against it, that it gives Room to a Spirit destructive of Christian Charity, and makes ignorant People think, that the Salvation of Souls depends on the Assent being given to obscure Expressions and unintelligible Tenets, rather than on the Practice of Virtue. This some great Divines were so sensible of, that they (i) have endeavoured to soften the damnatory Clauses, by insisting that they are not to be applied “ to every particular  
 “ Article, but intended against those, that deny the  
 “ Substance of the Christian Religion in general.” Or as was expressed in the new Rubric proposed in 1689: “ The condemning Clauses are to be understood as relating only to those who *obstinately* deny the Substance of the Christian Faith.” Our Authors take Advantage of such Concessions, and are of Opinion, that since there is no Necessity of believing every Part of this Creed, there can be no Necessity of enjoining every Part to be read.

From this they glance on Creeds in general, and with great Diffidence propose the following Query; “ Whether it would not be well, if no Creeds contained any other Articles, but what are necessary to “ Salvation?” And they afterwards give their own Creed, in the following Words.

“ 1. We believe in the Father, the Son and the  
 “ Holy Ghost: In the Father, who created us; in  
 “ the

(i) P. 270.



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“ Son, who redeemed us ; and in the Holy Ghost  
“ who sanctified us : And by the Confession of a true  
“ Faith, acknowledging the Glory of the eternal Tri-  
“ nity, we do in the Power of the Divine Majesty,  
“ worship the Unity.

“ 2. Christ, the only begotten Son of God, did  
“ for us Men and for our Salvation, come down from  
“ Heaven, took our Nature upon him, and was made  
“ Man ; being born of a pure Virgin, and that with-  
“ out Spot of Sin, to make us clean from all Sin.

“ 3. In our Nature he suffered and died for us.

“ 4. He rose again the third Day from the Dead :  
“ Ascended into Heaven : Sitteth at the Right Hand  
“ of the Father, God Almighty : And shall return to  
“ judge all Men at the Last Day ; when therè shall  
“ be a Resurrection of the Dead, both of the Just  
“ and Unjust, and All shall appear before the Judg-  
“ ment-Seat of Christ.

“ 5. Thereupon the Wicked shall go away into  
“ everlasting Punishment, but the Righteous into  
“ Life eternal.

“ 6. Finally ; he who believeth these things, and  
“ is baptized into this Faith (living according to it)  
“ shall be saved ; and he who believeth not, having  
“ sufficient Capacities, and proper Evidences laid be-  
“ fore him, shall be damned (\*).”

Whether this Creed, which is proposed by the Au-  
thors, as a Specimen of what might be done, is suf-  
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else ; — is what is humbly left to the Determination  
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*Of*

(\*) P. 95—106, 295—301.

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 “ good Heart ready to comply with *Christ's* Command-  
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else ; — is what is humbly left to the Determination  
of the Reader.

*Of*

(\* ) P. 95—106, 295—301.

IV. *Of other Alterations to be made in the Liturgy.*

1st; *In the Communion Office.*

(l) Whether some Expressions in its Exhortations be not too harsh? — Whether mentioning the Descent of the Holy Spirit on the Elements, be so very proper? — and whether the Words, at the Delivery of the Elements, be not too long to be every time repeated as they are?

2; *In the Office of Matrimony.*

(m) Whether the Words, *with my Body I thee worship*, be very decent and fit? — And whether the Ceremony of the Ring be grave enough?

3; *In the Office of visiting the Sick.*

(n) Whether it be not very imperfect and deficient? And whether some Expressions in it do not give too great Authority to the Minister, and especially the Absolution.

4; *In the Office of Infant-Baptism.*

(o) Whether many things in it be not of very obscure Meaning and doubtful Interpretation? — Whether it was not probably designed for Adults only, or at least chiefly? — Whether it were not better, for Peace-sake, to give up the Sign of the Cross? — Whether, considering how useless the Office of Sponsors is become, it were not proper to leave it out? — Whether, instead of saying, *Wilt thou be baptized?* It were not better to say, *Wilt thou have this Child baptized?* As the Lord-keeper *Bridgman*, Lord Chief Justice

(l) P. 121.  
(o) P. 129, 310.

(m) P. 122, 243.

(n) P. 126.

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Justice Hale, Bishop Wilkins, Dr. Burton, &c. proposed it in 1668; (who would also omit these Words in the Thanksgiving after public and private Baptism, *to regenerate this Infant by thy holy Spirit, and to receive him for thy Child by Adoption*: As well as the first Rubric after Baptism, *It is certain by God's Word, &c.* And they also wanted to change those Words in the Exhortation after Baptism *regenerated and grafted into the Body into received into the Church of Christ*.) — Whether *Private Baptism* be not liable to Superstition, and whether there be any Authority for it, either from the Gospel, or primitive Practice? On this Head, our Authors quote Dr. Read's Essays, p. 207, who expresses himself in the following Manner: "That four Doctrine (*viz.* the absolute Necessity of Baptism to Salvation) is now pretty much worn off, with its sourer Parent, the Doctrine of an absolute Reprobation; which made the Cruelty of that Opinion sit more easy upon the Mind: — The primitive Church did assert the Salvation of such Catechumens, as died without Baptism; and I believe there are few, that will peremptorily assert the Damnation of those Children, who now-a-days depart without it." Hence, add our Authors, arises an Argument against the common Solitude about *private Baptism*. Many learned Men have thought the Public alone sufficient and more honourable to Religion. "I have often marvelled (says Lord Bacon,) that when the Book, in the Preface to Public Baptism, doth acknowledge, that Baptism, in the Practice of the primitive Church, was an Anniversary, and but at set times, it should afterwards allow of *private Baptism* (p)." — Collier says, the *English* Refugees at Geneva, in Q. Mary's Reign, "very commendably declare (in their Liturgy at the Administration of Baptism) against christening in private Houses (q)." — And it is a just Complaint, which a living Author makes, that "many are extremely solicitous about

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P

"their

(p) *Considerations concerning the Liturgy*:  
Hist. Vol. II. p. 401.

(q) Eccles.

“ their Children being admitted to Baptism forthwith  
 “ in a *private way*, especially if they be not very like  
 “ to live, tho’ to those only, who do, are most Parts  
 “ of the Office evidently appropriated ;” And I shall  
 take the Liberty to add, that with respect to them on-  
 ly, Baptism is, and can be, of any Signification ;  
 for, if I mistake not its Meaning, it is to Adults the  
 Sign of their Introduction into *Christ’s* visible, or mili-  
 tant Church ; and as to Infants, it implies their being,  
 as it were, dedicated to *Christ* by their Parents, or a  
 Declaration from the latter, that they with their Child  
 may in time be a *Christian*, and that they will do their  
 best, that he shall be such ; which Declaration is ab-  
 surd with respect to a Child that is not expected to live :  
 Therefore the Earnestness about such a Child being  
 baptized, as it plainly implies, that there is something  
 more efficacious in Baptism, is very proper to mislead  
 our People, and must give them superstitious Notions,  
 such as we find are entertained by the Majority, to  
 the great Detriment of true Religion.

#### 5 ; In the Burial Office.

(r) Whether this excellent Office, plainly appropri-  
 ated to those who die in the Lord, and to them only,  
 ought to be prostituted over the Remains of a notorious  
 Ill-liver, who never gave any Sign of Repentance ? In  
 Behalf of this Query, our Authors quote — Archbp.  
*Sanerost*, who declared to Dr. *Tillotson*, “ that he  
 “ himself was so little satisfied with the *Burial-Office*,  
 “ that for that very Reason he had never taken a Cure  
 “ of Souls.” — The present Bishop of *Winchester*,  
 who, (as is expressed by our Authors) hath written  
 the best of any upon this most difficult Subject, doth,  
 like a Man of Candor, and a Friend to Truth, make  
 the following free and ingenuous Declaration : “ It  
 “ must be owned, and it is too plain to be denied,  
 “ that in such Cases as you mention, of Men cut off  
 “ in the Midst of notorious Sins, Drunkenness, Adul-  
 “ tery,

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“*tery, Murder, &c*, this Office is wholly improper :  
“ And sure we need not doubt, but that *at length some*  
“ *Regard* will be had to the *repeated Desires* of many of  
“ the best Defenders of the Church ; and this Ground of  
“ Objection against it wholly removed (*s*).”—They further quote Mr. *Pierce of Exeter*, a celebrated Dissenter, whose Vindication, they observe, was never answered, as making this Declaration, which they add, deserves more than a slight *Regard* ; “ These Words to be said  
“ of every one, that is buried, appear to be such, as  
“ would justify our Separation, if we disliked nothing  
“ else.”

For these Reasons, our Authors humbly ask, Whether it were not proper, wholly to abolish the Baptism and Burial-Offices, and to frame new ones ?

6 ; *In the Communion-Office.*

(*t*) Whether there be not in it an Inconsistency, viz. a Wish expressed and not sought for ? — And whether there ought to be such a solemn Profession of *fasting* put in every one’s Mouth, tho’ in Fact there be so few complying with it.

V. *Of Subscriptions to Articles (u).*

1st Query—“ Are our *thirty-nine Articles of Religion* liable to no just and reasonable Exceptions, when compared with the genuine Sense of the Word of God, as that Sense at this Day appears to learned and inquisitive Men, who have examined the Scriptures without Biass, and are possessed of all proper Qualifications to study them to Advantage ? Would it be impossible, or very difficult to compile a System of divine Truths, more agreeable to Scripture, and less burthensome to the Conscience of sincere Inquirers ? And has it not long ago been, and is still  
P 2 “ judged,

(*s*) *Reasons of Conformity* ; pag. 62.

(*t*) Pag. 136.

(*u*) Pag. 164—169.



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“ judged, by some of our wisest Governors in the  
 “ Church, that the present Times require a different  
 “ Set of Articles, and better adapted to present Exi-  
 “ gencies? Tho’, for the Sake of Peace, and of the  
 “ true Interest of the Church, we shall always wish  
 “ they may be drawn up with a just Latitude, as well  
 “ as with a sincere Regard to Scripture Truth.”

After this, our Authors expatiate on the Impropriety of requiring a Subscription to our thirty-nine Articles from young People about twelve Years old, as is done in most public Schools in *England*; and then they proceed to a

2d Query; with regard to *Forms of Subscription*, previous to Admission into the Ministry —

“ Whether those now enjoined be in all Res-  
 “ pects the most commodious, and the most likely  
 “ to attain the Ends proposed by enjoining them? —  
 “ It hath been thought by many, not to be altogether  
 “ so reasonable, nor indeed so expedient, to require  
 “ an implicit Subscription to so great a Variety of Partic-  
 “ ulars, as are comprehended in our Common-Pray-  
 “ er, Homilies, Articles, Ordinal, &c; any one of  
 “ which singly might perhaps afford Matter sufficient  
 “ to exercise the Judgment, and try the Conscience  
 “ of a sincere Inquirer.”

The Revd. Dr. *Bennet*, speaking of the thirty-fifth Article, (of *Homilies*) says, “ It is unreasonable to  
 “ extend a single Proposition in that Article to an Ap-  
 “ probation of every Proposition that may be found in  
 “ a whole *Folio* Book of merely human Composition;  
 “ and in which, upon that Account it would be a Mi-  
 “ racle, if nothing were either really amiss, or what  
 “ an honest Man might, with a very good Conscience,  
 “ dissent from.” — But, our Authors ask, Whether  
 this Declaration of the Doctor’s may not be applied  
 with equal Pertinence to the Case of subscribing to  
 the *Common-Prayer*, the *thirty-nine Articles*, &c? —  
 I was very glad to see my (x) Method of explaining  
 the Intent and Extent of Subscriptions to Articles of  
 Faith,

(x) See Pag. 118—126, of this Journal.

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Faith, authorised by these Gentlemen, and more expressly yet by those great Lights in the Church, the Bishops *Stillingsfleet*, and *Sanderfon*, and that excellent Man Dr. *Chillingworth*. Bishop (y) *Stillingsfleet* was of Opinion, that a Subscription expressed in more general Terms might answer the Purpose much better than an over-precise and coercive one. — Bishop *Sanderfon* was applied to by some Divines, who desired his Judgment about the following Declaration, or Form of Subscription, which they said they could readily agree to, viz. “ We are persuaded, that the constant Doctrine “ of the Church of *England* is so pure and orthodox, “ that whosoever believes it and lives according to it, “ shall be saved; and that there is no Error in it, “ which may necessitate any Man to disturb the Peace, “ or renounce the Communion of it.” When the Bishop had read and considered this Declaration, his Answer was, “ I never subscribed to any other Sense “ myself (z).” — And Mr. *Chillingworth*’s Sense about Subscription, and the Intent thereof, is expressed in these Words; “ I do verily believe the Church “ of *England* a true Member of the Church (*Catholic*) that she wants nothing necessary to Salvation, “ and holds nothing repugnant to it. And I thought, “ (adds he) that to think so, had sufficiently qualified “ me for a Subscription (a).” — From these Quotations, it appears, that those great Men were for allowing such, and as great a Latitude, as I have contended for in the above-mentioned Abstract (b).

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ARTICLE

(y) Vol. II. p. 468.  
*Chillingworth*, p. 168.  
Journ. ub, sup.

(z) *Des Maisieux*’s Life of  
(a) Life, p. 88. (b) Lit.

## ARTICLE XV.

## LITERARY NEWS.

## PETERSBURG.

**T***Heoph. Sigisfredi Bayeri, de Horis finicis & Cyclo Horario Commentationes.* 4°.

## BERLIN.

Mr. *Elfner* hath published the 3d Vol. of his Description of the Turkish Empire in the German Tongue. 8°.

*Novæ & correctæ Tabulæ ad loca Lunæ computanda;* 4°.

A Pamphlet said to be written by Mr. *Euler*.

*Ouvrage, &c.* or. *Machiavel in Physics;* 8°. 2 vol. pag. 749. Mr. *de la Mettrie* heretofore Physician in Paris, and banished from thence for some satyrical Work he published, is said to be the Author of this. It is a violent Satyr against Physicians in general, especially against most part of the Gentlemen of that Profession in *Paris*. At the Head of it is an Epistle to all Kings: "I fancy, *says he to them*, that Truth must be so much dearer to you as it is seldom you are told it, and that you great Kings, shall perhaps have the Fate, alafs, of our late (a) *Dauphiness*, and of so many other Victims of the presumptuous ignorant Men I describe in this Work." To this succeeds another Letter to the Physicians in *Paris*, which is a violent, tho' witty, Invective: Afterwards come some Instructions from a Machiavellist Physician to his Brethren, wherein he advises them to lay aside both Learning and Virtue, and to mind only those ways of rising in the World which have been so successfully practised by several eminent Men in all Professions. In this part of his Work, which is the most considerable, he expatiates on the useflessness of Anatomy, Botany, Chymistry, Physics, Surgery, and draws his Proofs from the Example of several Physicians who have got Fame without the Knowledge of all these things; for instance, on the Article of Anatomy, he mentions *Hippocrates*, *Sydenham*, (who, says he, hath illustrated Empirism in England) *Friend*, *Clifton*, *Santeul*, &c; and pretends that both *Duvernay* and *Winflow* are Men of a very narrow Genius. He is very merry, in the Article of Botany, and turns into Ridicule the several Names that have been given

(a) He pretends that the Dauphiness was killed by her unskilful Physician, who bled her too much.

ven to Plants by *Cliffort*, *Gronovius*, *van Royen*, *Burman*, *Jussieu*, and especially *Linnaeus*. "Plants, says he, are either Male or Female. Some live together in the same House, and either lye (a) together or (b) separately: Others inhabit separate (c) Houses, and either live there in (d) numerous Families; or each have their (e) little Fire-side like the *Dutch*. One Wife has several (f) Husbands, and one Husband has (g) several Wives, and still the Rogue is not satisfied. From hence come all the Huffs (h) of Botanics, which are often necessary to supply (i) the Loss suffered from the Barenness of lawful Wives. Besides (admire the Analogy and Simplicity of Nature!) there are (k) favoured Rivals—Husbands (l) as easy and contented as in *Paris*.—and jealous (m) Husbands or (\*) . . . Among these Plants you'll meet with (n) Parties, as in time of War; and except the almost infinite Number of those who are forced to take their Pleasure (o) in the dark, as being denied by Nature the liberty of sporting at large, all Plants procreate publicly in the same manner as Animals do."

On the Article of Chymistry he says, that it is the most expensive Mistress in the World.—The Article on Physics is illustrated by the Names of—*Riolan* who wrote wretchedly against *Harvey* and his Circulation—*Denys* who did the same, and besides maintained that the Bark is pernicious in Inter-mittent-fevers—As did also Mr. *Perrault* and Mr. *Mauvilain*—*Guy Patin* who exclaimed against Emetic as rank Poison—*San-Grado* (*Hecquet*) who only prescribed Bleeding, Opium, hot Water and stewed Apples—*Andry*—*Sylva*—*Col de Villars*—*Mongin*—*Maloet*—*Santeul*—*Malouin*—*Tuillier*—*Astruc*, &c. who he thinks were not Physicians.

Mr. *La Metrie* pretends, that the most difficult Point of Knowledge for a Physician is his Behaviour towards his Brethren; in this Article he is excessively satirical—Next to it is his Behaviour towards his Patients—as to his Religion—and with respect to Heretics in Physics.

In the 2d Part of his Work, called Anti-Machiavellism,

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the

(a) The Hermaphrodites. (b) Monecia. (c) Diecia. (d) Singenesia Polygamia. (e) Monogamia. (f) Polyandria Monogynia. (g) Monandria Polyginia. (h) Singenesia Polygamia-superflua. (i) Singenesia Polygamia-necessaria. (k) Didynamia & Tetradinamia. (l) Monodelphia. (m) Diadelphia Decandria. (\*) *Aldobrandinus*. (n) Triadelphia, Tetradelphia . . . Polyadelphia. (o) Cryptogamia.

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the Author undoes his own Work of the first Part; and demonstrates that Genius, Learning, Reason and Probity are the true Foundation of Physics.

### H A M B U R G.

They have printed here a new Edition of "Poetiarum 7; "*Erinnae, Mynes, Myrtidis, Corinnae, Telephillae, Nossidis, A-nytae, fragmenta & Elegia;*" Graece & Latine; cum viro-  
rum Doctorum notis; 4°.

### B R U N S W I C.

Theologia primorum Christianorum dogmatica, ex monu-  
mentis Patrum Ecclesiasticis collecta; Authore *Joh. Ch. Ha-  
renbergio.* 4°.

### G O T T I N G E N.

The following Books lately came out here: *D. Jo. And.  
Segneri* Introductio in Physicam 8°. — *Heumannii* (*Aug. Ch.*)  
Dissertationum Sylloge Pars IV. 8°. — *Lexicon Diplomati-  
cum, Abbreviationes Syllabarum & vocum, in Diplomatis  
& Codicibus a Seculo VIII ad XVI usque occurrentes expo-  
nens; junctis Alphabetis & Scripturae Speciminibus integris;  
studio Joh. Lud. Waltheri,* fol. — *Enchiridion, sive Pruden-  
tia privata ac Civilis T. Pomponii Attici, M. & Q. Cicero-  
num, Cn. Julii Agricolae, Imp. Caesar. Nervae Trajani, à Ne-  
pote, Ciceronibus, Tacito, Plinio, descripta. In usum præ-  
lectionum Academicarum recensuit Jo. Matth. Gesnerus.* 8°. —  
*Commentatio Juris publici de justis Repressaliarum limitibus,  
tum a Gentibus, tum a statibus S. J. R. G. observandis,  
ex ipsis legibus, actis publicis & Diplomatis eruta à Lud.  
Mart. Kahlis.* 4°. — And the State of this University, drawn  
in the *German Tongue*; in which it is proved that it is in the  
most flourishing Condition. 4°.

### H A L L.

The 2d Vol. of Mr. *Boehmer's* Corpus Juris Canonici is  
published, in 4°, and extremely well received by the Public,  
—As is, the new Edition of Mr. *Weissmann's* "Intro-  
ductio in Memorabilia Ecclesiastica Novi Testamenti." 4°. 2. Vol.

### L E I P Z I C.

Lately came out the fifth Vol. of the new Edition of the  
*Codex Theodosianus* cum perpetuis Commentariis *Jacobi Ge-  
thofredi* viri Senatorii & Jurisconsulti superioris seculi eximii.  
Præmittuntur Chronologia accuratio, Chronicum Historicum  
& Prolegomena; subjiciuntur Notitia Dignitatum, Profopo-  
graphia, Topographia, Index rerum & Glossarium nomicum,  
opus posthumum, diu in foro & Schola desideratum, recog-  
nitum & ordinatum ad usum Codicis *Justiniani,* opera &  
studio

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studio *Antonii Mauillii* antecessoris primicerii in Univerſitate *Valentiana*. Editio Nova, in ſex Tomos digeſta, collata cum codicibus Manuſcriptis, antiquiſſimo Wurceburgenſi Gothano & libris editis iterum recognita, emendata, variorumque obſervationibus aucta, quibus adjecit ſuas *Job. Dan. Ritter*, P. P.— folio.

*Ξενοφώντος ἀπομνημονευμάτων βιβλος δ'* — or *Xenophontis Memorabilium Socratis Diſtorum* Lib. IV. à *Job. Aug. Erneſto* 8°.—This Edition was made with great care on former Editions, and on MSS.

*Geo. Aug. Langguthii* Antiquitates Plantarum ſeralium apud Græcos & Romanos 4°.

Miſcellanea Lipſienſia. 8°. Vol. IV. Pars 4.

Epistoſa, qua de geſtis *Pauli III.* Pontificis, ad emendationem Eccleſiæ maxime ſpectantibus diſſerit *J. Rud. Kieſlingius*, 4°.

*Theod. Crugeri* Theol. D. &c Apparatus Theologiæ Moralis Chriſti, & renatorum, variis Obſervationibus illuſtratus, in quo ſanctiſſimum Jeſu Chriſti exemplar, ex natura & gratia ejus expreſſum, in intellectu, conſcientia, religione, imaginatione, memoria, voluntate, affectibus, virtutibus, ſenſibus, corpore, infirmitatibus, & medicina mentis conſpicuum, accuratius & plenius regenitis, ad imitandum proponitur, 4°.—In this Work are to be found ſeveral curious Obſervations on the Manner in which the Author conceives that the divine Nature of Jeſus Chriſt acted upon, and influenced, his human Nature. (o) Among other things he imagines, that from this influence, our Saviour's human Mind muſt have been in a continual Enthuiſiam.—The Activity of his Body he alſo thinks was owing to its being in a perpetual State of Electricity.—But his attempt to account in what manner each Part of our Saviour's Body contributed to the Satisfaction, given to the offended Juſtice of God, is very Strange, to ſay no worſe of it. For Inſtance, his very Hair and Beard ſupplied their Shares, becauſe his bloody Sweat run through them.

Mr. *J. W. Hoffmann's* poſthumous Deſſertations on Jurisprudence are lately come out, viz. 1. Commentarius ad Legem Juliam de adulteriis. 2. Meletemata ad Pandectas. 3. Hiſtoria Triumviratus. 4. Diſſ. ad Legem Oppiam de Matronarum cultu. 5. Præfatio, *Menegii* Amœnitatibus Juris civilis præfixa.

C. Cornelii Taciti de ſitu, Moribus & Populis Germaniæ Libellus : à *Job. Gottf. Hauptmanno*, 8°. Editio nova.

Sepulchralia

(o) Vid. Acta Eruditor. An. 1747. pag. 554—559.

Sepulchralia Carmina, ex Anthologia Manuscripta Græcorum Epigrammatum delecta, cum versione latina & notis, 4°.

Cb. Aug. Crucii, Epitome veritatum rationis necessariorum, quatenus opponuntur contingentibus.

Job. Rud. Keislingii, Exercitationes Theologico Historice, 4°.

#### FRANCFORT on the MEIN.

The following Books were lately printed here. Bengelii (Heu.) syntagma Dissertationum, 4°.—Ali Ben Abi Taleb Carmina Arabice & Latine edidit & notis illustravit Gerard. Kuypers, 8°.—Dan. Welb. Trilleri M. D. &c. Observationum Criticarum in varios Græcos & Latinos Auctores Libri IV. Ejusdem Hesychianarum emendationum specimen novum, 8°. 2 Vol.

#### RATISBONN.

Phytanthozaiconographia; sive conspectus aliquot millium, tam indigenarum, quam exoticarum, ex quatuor mundi partibus collectarum, plantarum, arbore, fruticum, florum, fructuum, fungorum, &c. quæ nitidissime æri incisæ, & simul diu desiderata ac recens inventa æri, vivis coloribus & Iconibus naturæ æmulis, excusæ & representatæ sunt, folio; 3 Vol.

#### VIENNA.

Job. Geo. Hen. Kramer, Tentamen Botanicum emendatum & auctum, sive Methodus Rivina—Tournefortiana emendata & aucta, folio.

De Astronomia specula, domestico & organico apparatu, Libri duo, à Jo. Jac. Marinonis, folio.

Notitia Hungariæ novæ Historico-Geographica divisa in partes quatuor, quarum prima cis-Danubianam, altera trans-Danubianam, tertia cis-Tibiscanam, quarta trans-Tibiscanam, Universum, XLVIII. Comitatus designatam, expromit; regionis situs, terminos, montes, campos, fluvios, lacus, thermas, soli cælique ingenium, naturæ munera & prodigia, incolæ variarum gentium, atque horum mores, provinciarum Magistratus, illustres familias, urbes, arces, oppida & vicos propemodum omnes; singulorum præterea ortus & incrementa, belli pacisque conversiones, & præsentem habitum, fide optima, accuratissime summa, explicat. Opus hucusque desideratum & in commune utile, sacratissimis auspiciis D. Caroli Cæs. & Reg. indulg. elaboravit Matthias Bel. Accedunt Sam. Mikovini Mappæ singulorum comitatum methodo Astronomico-Geometrica concinnatæ, folio, 4 Vol.

#### VERONA.



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VERONA.

Animadversiones in Hebraicum *Exod.* Librum & in Græcam LXX. Interpretationem, 8°. Mr. *Forelli* the Author of this Performance attempts to set the 70. Version above the Hebrew Copy.

FLORENCE.

Museum Etruscum, exhibens insigniora veterum Etruscorum monumenta Æreis Tabulis 200 nunc primum edita ; Pars III. folio Mag.

Dell' Anatomia Discorso ; or a Discourse on Anatomy, by Mr. *Mugellani*—and another Discourse on the use of Mercury against malignant Fevers, by Mr. *Valdambriani*, 8°.

Rerum Italicarum Scriptores ab anno Æræ Christianæ millesimo ad millesimum sexcentefimum, quorum potissima pars nunc primum in lucem prodit ex Florentinarum Bibliothecarum Codicibus, folio, 2 Vol.

*Edvardi Corsini*, &c. Dissertationes quatuor Agonisticæ, quibus Olympicorum, Pythiorum, Nemeorum, atque Isthieniorum tempus inquiritur ac demonstratur, Accedit Hieroniarum Catalogus, editis longe uberior & accuratior, 4°.

LYON.

Lately came out here a well-written Book entitled, *Conseils de l'amitié*, or the Advices of Friendship—on Religion—Philosophy—Laws—Societies—Vices and Virtues—Passions—Happiness and Misery—The several Conditions of Life—Pleasures—Honours—Politics—Riches—the World—Men—and Learning.

STRASBOURG.

*Geo. Hen. Bebrii* Lexicon Physico-Chymico Medicum reale, 8°.

*Ever. Feitbii*, Antiquitatum Homericarum Lib. IV. 8°. Editio nova.

PARIS.

The 12th Vol. of *Father Cellier's Histoire generale des Con- ciles* is come out ; as also, — *les Prejugés du Public*, or Public Prejudices with Observations, by Mr. *Denesle*, 8° 2 Vol. a well written Book—*Memoire*, &c. or a Memoir concerning the City of Herculaneum, lately discovered under Ground near Mount Vesuvius—A new Edition of *Laëtantius*, 4° 2 Vol.—A new Edition of *l'Homme de Cour*, 12°.—New Observations on Midwifery, with an easy Method of Delivery with the Hand alone, and without any Instruments ; by Surgeon *Viardel*, 80.—*Histoire, &c.* or, the History of the Emperor *Jovian* and a Translation of some Works of the Emperor *Julian*, by *Abbé de la Bleterie*, 12° 2 Vol.—A new Edition

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of *Lucretius*, 12°; with his *Life* by *Lambinus*, the various Readings and a particular Glossary for that Poet—*Voyage*, or Travels in Turkey and Persia; by *Mr. Otter*, 12° 2 Vol.—Proposals for printing by Subscription, Travels through Egypt by the late *Mr. Norden*, folio, 2 Vol. with about 200 Copper Plates.—*Art de la Guerre*, or the Military Art by Principles and Rules, by Field-Marshal *Puysegur*, and published by his Son now a Brigadier in the French Service, folio, 2 Parts, with a great number of Cuts.—*Pandectæ Justinianæ*, in novum ordinem digestæ; cum Legibus Codicis, & Novellis, quæ jus Pandectarum confirmant, explicant aut abrogant. Præfixus est Index Titulorum, & Divisionum omnium quo totius operis Specimen quoddam, & quasi materiarum appendix exhibetur: Subiecta quoque est Tabula, quâ nominatim Leges omnes cum suis paragraphis & versiculis ordine Digestorum restituuntur, Tom. I. continens prolegomena seu præfationem, & viginti duos priores Libros.—*L'Arithmetique & la Geometrie de l'Officier* contenant la theorie & la pratique de ces deux sciences appliquées aux differens emplois de l'homme de Guerre, par *Mr. le Blond*, 8° 2 Vol.—*La Rhétorique*, ou l'art de connoître & de parler, par *Mr. Claufier*, 12°.—*Lettre*, or a Letter on Light and the heat of the Sun, 8°.—*Elemens*, or, the Elements of the Military Art, by *Mr. d' Hericourt*, 3d Edit. 12°.—*Negociations à la Cour de Rome*, & en différentes Cours d'Italie, de *Messire Henri Arnauld*, Abbé de St. Nicolas, depuis Eveque d'Angers, Sous le Pontificat du Pape Innocent X. pendant les années, 1645, 46, 47 & 1648, dans lesquelles on voit la situation des affaires de l'Europe; & plusieurs, Lettres de Louis XIV, de la Reine Regente, du Cardinal Mazarin, & des autres Ministres, 12° 5 Vol.—*Traité de la Cephalatomie*, ou Description anatomique des parties que la tête renferme, fig. 4°.—*Memoires* sur differens sujets de Mathematique, par *Mr. Diderot*, 8°.—Et Lettres du Baron de Busbec, Ambassadeur, &c. traduites du Latin en françois, &c. par L'Abbé de Foi, 12° 3 Vol.

L E Y D E N.

*Linnaei genera Plantarum.* Pars IV. 8°.—*Theorie pratique de la coupe des Bois*, 4° 2 Tom.—*Celsus variorum*; ab *Almeloween*, 8°.

*Caab Ben Zobair*, Carmen Panegyricum in Laudem Muhammedis, Amralkaifi Moallakah cum Scholiis Arabicis & versione Latina Levini Warneri. Accedunt sententiæ Imperatoris Ali, & nonnulla ex Hamasa & Diwan Hudeilitarum. Omnia e MSS. Bibliothecæ Batavæ edidit, vertit, notisque illustravit *Ger. Jo. Lette*. Præmissa est Laudatio Cæl Viri *Alb. Schultens*, 4°.

U T R E C H T

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U T R E C H T.

*Aristæneti Epistolæ Græcæ, cum vers. lat. & not. Jos. Meneri, curante Jo. Cor. de Pauw, 8º.* Who *Aristænetus* was is still a dispute: *Holsenius* & *Fabricius* imagine he is the same to whom *Libanius* directed some Letters; but the present Editor thinks it is not the name of an Author, but a Title given to the Epistles from *Αἰσχάντος* *optime laudatum*.

*Corn. Valerii Vonck Specimen criticum in varios Autores. Accedunt observationes Miscellanæ, 8º.*—There is hardly any one Book of polite Literature with which this Author does not shew himself to be very well acquainted, tho' he be but 20 Years old.

A M S T E R D A M.

They have printed here a Treatise, in French, on the inward Disorders of the Head; by Mr. *Lazermé*, a Physician of *Montpellier*, 12º.—The 16th and last Vol. of Mr. *Crevier's* Roman History. This Author is now writing a History of the Roman Emperors; which is to be reprinted here from the Paris Copy, with the same Types and of the same Size with the Roman History.—And *L'Ésprit des Loix*, or the Spirit of Laws, 4º and 8º 2 Vol. A most excellent Book written by Monsieur le President *de Montesquieu*, and of which I shall endeavour to give an account in my next.

L E U W A A R D E N.

*Hermanni Venema Dissertationes Selectæ ad sacram scripturam Veteris & Novi Testamenti, Tom. I. 4to. pag. 200.*

L O N D O N.

Since my last the following Books have been published here.—The 2d Vol. of Sir *Thomas Fitzosborne's* Letters—Dr. *Hartley's* Observations on Man, 8vo. 2 Vol.—The Book of Job paraphrased 4º.—A 2d Edit. of *Harris's* Collection of Voyages—A Dissertation on Prophecy by the Lord Bishop of *Clogher*; reprinted from the Dublin Copy, 8vo—*Garnier's* Geography—*Barrow's* new Medical Dictionary—Mr. *Barr's* Summary of Natural Religion—Dr. *Thickness's* Treatise on foreign Vegetables—Dr. *Rutherford's* System of Natural Religion, 4to. 2 Vol.—Marquis d'Argens's Philosophy of Common Sense translated into English, 12º 2 Vol.—Dr. *Heylin's* Theological Lectures, 4º—Dr. *Battie's* new Edition of *Isocrates*, Greek and Latin, 2 Vol.—A general Chronological History of the Air, Weather, Seasons, Meteors, &c. for 250 Years past, 8º 2 Vol.—London and Middlesex illustrated, 8vo.—The Operations in Surgery of Mr. *Le Dran*, by *Thomas Gataker*; with Remarks by *W. Cheselden*, Esq;—Dr. *Smith's* Harmonicks; or the Philosophy of Musical Sounds, 8º.—  
Dr.

## 238 *A Literary Journal.* Art. 15.

Dr. *Sterling's* Collection of Moral Precepts; in Latin and English—*Salmon's* new Historical and Geographical Grammar—Terence translated into English by Mr. Cooke, 8vo. 2 Vol.—Dr. *Browne's* Sermons 8vo 2 Vol.—The 2d Vol. of Mr. *Dodwell's* Sermons—*Aristarchus*: Or a compendious and rational Institution of the Latin Tongue: With a critical Dissertation on the Roman Catholics, by Dr. *Berules*—*Biographia Britannica*, Vol. 2d.—The Use and Intent of Prophecy in the several Ages of the World; to which is added, an Enquiry into the Mosaic account of the Fall, By *Thomas [Sherlock]* Lord Bishop of London.—The 3d Edit. of Dr. *Middleton's* free Enquiry 4°.—*Marci Tullii Ciceronis Epistolarum ad Familiares Libri* 10. Edidit & Commentario Anglico illustravit *Joh. Ross* A. M. 8vo. 2 Vol.—The divine Right of Infant Baptism examined and disprov'd; by *J. Gill* D. D.—*Lettres d'Aza*, ou d'un Peruvien—A new universal English Dictionary; by *Ben Martin*—A Dissertation on Hernias, or Ruptures, by *G. Arnauld*—*Edm. Halleii* Astronomi dum viveret Regii, Tabula Astronomicæ—Various Ironick and serious Discourses on the subject of Physick—The Works of *Michael Drayton*, Esq; folio.—Memoirs of the Life and Writings of *Wm. Whiston*, M. A. containing also Memoirs of several of his Friends, written by himself, 8vo 2 Vols.—I shall probably give an abstract of this Performance in my next—Dr. *Felton's* Sermons—The 2d Vol. of Mr. *Orr's* Sermons. I intend giving an abstract of these excellent Sermons in my next—As also of Mr. *Foster's* Discourses on Theological Subjects, Vol. I.—The principles of the Christian Religion; translated from the French, by the Revd. Mr. *Lally*, 8°. 3 Vol.—Sermons on various Subjects by *J. Fawcett*—Proposals for printing by Subscription, Memoirs of the House of Brunswick, from the most early accounts of that illustrious Family, to the end of the Reign of King George the First; by *Hen. Rimius*, in 4°.—A new Edit. of *Hermippus Redivivus*—Paraphrases on St. John's Epistles, 4to.—Memoirs of the House of Brandenburg, translated from the original French; said to be written by the King of P—(see *Bibliothèque raisonnée* Tom. XLI. p. 485.)

### LIVERPOOLE.

Mr. *Whitfield*, a Sugar-Baker of this City, hath published a very learned Dissertation on the Hebrew Vowel-Points; shewing that they are an original and essential Part of the Language; in eleven Sections, with an Introduction; of which I shall give some account in the next Journal.

### DUBLIN

Lately came out, a Dissertation on Prophecy, wherein the Coherence and Connexion of the Prophecies in both the Old and New Testament, are fully considered; together with an Explanation of the Revelation of St. John; by the Right Reverend ROBERT Lord Bishop of CLOUGH; printed for J. P. Droz in Dame-street, over-against Georgels-lane, 8ve. pag. 250 besides the Index. It is not possible to give any satisfactory account of this Performance in this Article of Literary News; I intend giving an Abstract of it in a very short Time; and I shall only observe now, that the Reader may expect to find in this Book—the nature of the Dispute betwixt the Church of Rome, and the Protestants, with Respect to the Book of the Revelations of St. John, clearly stated, and the Objections of the Romanists, and especially of the Learned Calmet fully answered—the apparent Obscurity of several, and almost of all, Prophecies before their Completion, reasonably accounted for—the Connexion of the several Prophecies in both the Old and the New Testament, from the first given to Adam, to them contained in the Revelations of St. John, and their dependance on each other, put in a distinct Light—and in my humble Opinion, a far more rational account of the Millenium, than hath hitherto been given.

J. P. Droz in Dame-street, hath reprinted from the Geneva Copy, *Theorie Des Sentimens Agréables*; and he is also printing a choice Collection of Comedies in French, the 2d Vol. of which will be out soon, and if he meets with proper Encouragement he intends to give every six Months a new Volume of either Comedies or Tragedies.

Speedily will be published, Proposals for printing by Subscription *Broughton's Dictionary of Religions*, with considerable Additions by the Author of this Journal.

Mess. G. Risk, G. and A. Ewing and Wm. Smith, Book-sellers in Dame-street, have published the 13th and 14th Vol. of Mr. *Crevier's Roman History*.

Mr. John Smith on the Blind-Quay, hath published the 23d and 24th Vol. of the Parliamentary Debates, and an Edition  
in

in Svo. of Dr. Middleton's free Enquiry into the miraculous Powers, &c. (see pag. 46 of this Journal.)

Since my last was published, Mr. *James Simon's* Essay on the Coins of Ireland: which Performance hath met with an Universal Approbation.

Just published by Mr. *Ab. Bradley*, Bookseller in Dame-street, a 6th Edition of the *Negociator's Magazine*, or the most authentic account yet published of the Monies, Weights, and Measures of the principal Places of Trade in the World. Also an account of the European Exchanges in General: The Customs of Merchants relating thereto; and Rules and Examples to cast them up by; with the Nature and Use of Simple and Compound Arbitrations; and an History of the English Gold and Silver Coins, for near 500 Years past. To which are added, curious Calculations of great use in the West-Indies, Carolina and New England Trades; and Tables, shewing the intrinsick Value of any foreign Gold, or Silver Coin. All of great use to Merchants and Traders; and entirely necessary to those who would understand Merchants Accompts. By Rd. Hayes, 8vo.

# ERRATUM.

PAGE 179. Transfer the Note into the Text.

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